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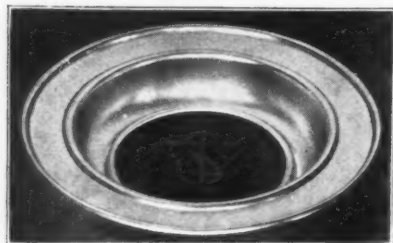
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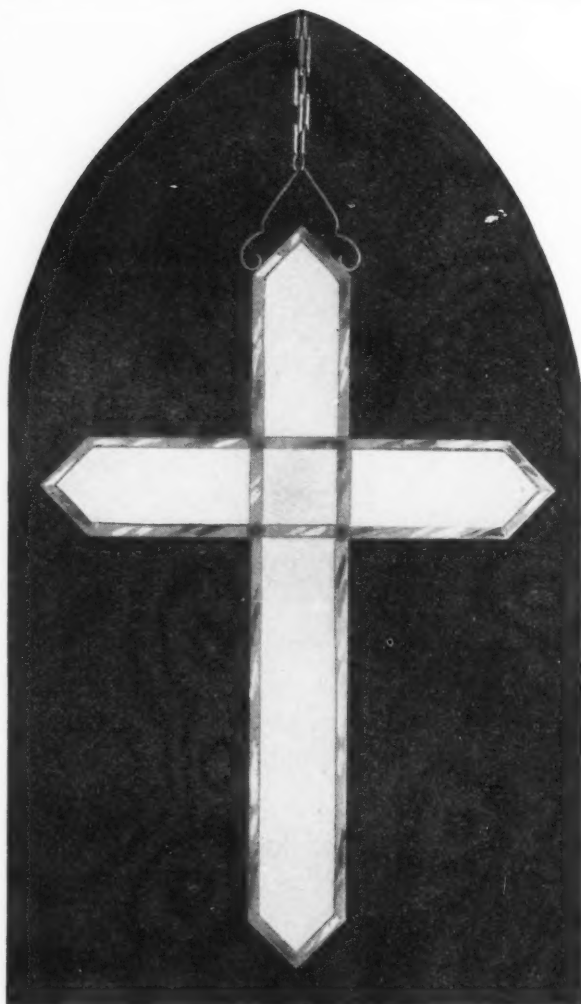
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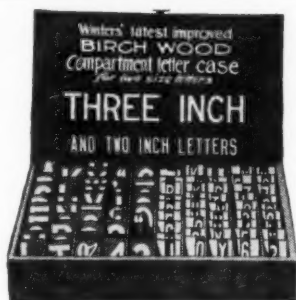
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## THE EDITOR'S DRAWER

### Armistice Day Material

With war talk in the air the editor has felt it wise to push much of his armistice day material a month ahead. It will be found in this issue. It is not all one sided. While the addresses in connection with the Ministers' Declaration of Peace are all pretty clearly pacifistic, the sermon by George Hamilton Combs presents another viewpoint worthy of your consideration.

\*\*\*

While the editor is usually receptive to invitations to address ministerial and church groups, he is always better pleased when the plans provide for a number of addresses or conferences. It is difficult to really get a worthwhile message across in a single address. The plan recently used in Flint, Michigan, which included a Sunday evening address to a union congregation on "As Churches Emerge from Depression," followed by a morning conference on parish evangelism, and then a luncheon discussion devoted to church finance, gives a much bigger opportunity for helpfulness.

WILLIAM H. LEACH



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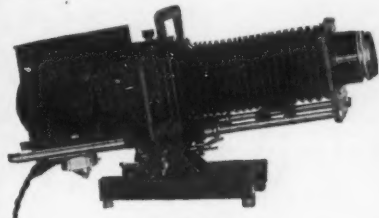
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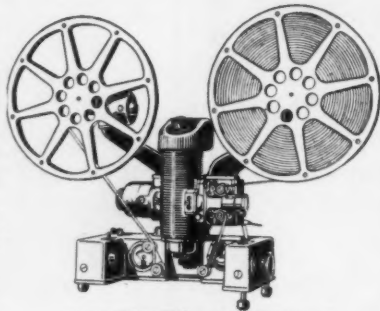
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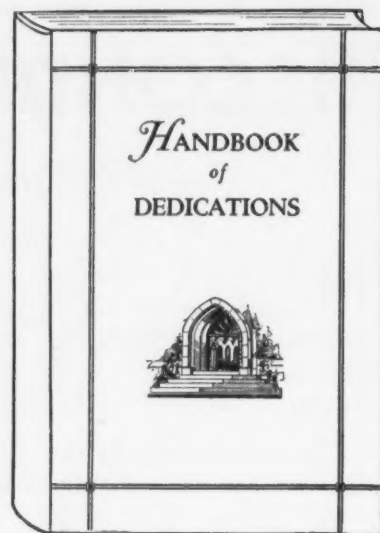


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# CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK  
Edited by WILLIAM H. LEACH

VOLUME XII  
NUMBER 1  
OCTOBER, 1935

## To Wear Or Not To Wear

By George W. Davis \*

*Here is a picture of a ministerial association at discussion. It is concerned with an old, and still interesting question. Neither the meeting nor the author of this article have settled the matter. We shall be glad to have you follow Mr. Davis' suggestion and send in your own ideas.*

**N**ESTLED along the border of the United States and Canada lie two towns. Between them flows the historic St. Croix river, on an island in which in 1604, Champlain and de Monts made the second settlement in North America. One of these towns is St. Stephen, New Brunswick. The other is Calais, Maine. These two border communities, with outlying districts, boasts some twenty churches. They also have an international organization of ministers, known as the St. Croix Ministerial Association. This group of divines meets once each month. Their last meeting called forth this article.

Fifteen ministers, active and retired, were present. Several were dressed in the height of fashion with flashing ties and razor-edged trousers. Two or three wore the garb of the average man, their garments crying out for a sound brushing and a steaming press. Others blossomed forth in a semi-ministerial dress of striped trousers and black coat, surmounted by a white collar and a subdued tie. And a few, true to their practice, were meticulously attired in full ministerial regalia. Their bodies knew the distinction of a grey or black suit, black vest, and a collar the-end-of-which-cannot-be-seen.

Into this heterogeneous group, not overly anxious about the bread of life after having eaten sumptuously from an abundant table, the speaker of the afternoon threw a bomb. "To wear or not to wear—that is the question," he said. Nattily clothed in an oxford grey suit,

well-pressed, adorned at the vest by a gold chain conspicuously glorified by a gold cross, we at first wondered what he was driving at. After graciously and diplomatically declaring that he bore no animus toward any of those present, he stated that he wanted to open up a matter for discussion. The question was: "Should a minister wear a distinctive garb in the pulpit and out of it?" Without at all suggesting his own feelings in the matter, he took eight minutes to open up the topic. Then he sat down.

Silence as deep as the tremulous hush before the breaking of the storm settled upon us for a long minute. One or two stirred uneasily in their chairs. The president of the association eased the awkward moment by commenting that Thomas Carlyle had written a book entitled, "Sartor Resartus" or "The Tailor Retailored." "Apparently," he went on, "this is to be a case of the minister retailored." The ice was broken. A stream of justifications, rationalizations, and defenses gushed forth. We who are so prone to level the gun of criticism at people who act differently than ourselves, rushed to the defense of our own oddities and peculiarities in ministerial dress.

One brother, greatly respected by all present, defended the distinctive altar garments of the Episcopalian Church by an appeal to symbolism. "Why just last Easter Sunday," he told us, "I was at a loss to clarify our resurrection into new life with Christ. As I stood in the pulpit the symbolic meaning of my robes flashed upon me. Here was the black undergarment, symbolic of our evil

human nature. There was the white surplice emblematic of our purified nature in Christ. I used these symbols with telling effect to enforce the Easter message of new life with the resurrected Christ. After the service several people told me they had never before understood the symbolic meanings of the black and white pulpit gowns."

This speech apparently gave the cue to a second brother. He happened to be wearing a full ministerial attire, with the exception of a pair of vividly figured wool socks which would have glorified even Harry Lauder. Asking for the floor, he rose to his feet, fortunately getting the unharmonious socks out of sight. His remarks began with a defense of pulpit gowns: "Although the Presbyterian Church does not compel its men to wear a gown, it recommends that they do so. We use the Geneva gown which I, personally, feel is a little too severe. But, certainly, a gown is a good thing. Our aim in the pulpit is not to exalt ourselves. We desire rather to hide the man. A gown does just that. The office is to be exalted; the man hidden. Personally, I wear a gown and hood."

One obstreperous fellow, the youngster of the association, objected. "I fail to see," he commented, "how a gown and a hood conceal the man any more than a quiet suit, a subdued tie, and a white collar. If anything, the ministerial garb makes the man stand out because he dresses differently from other men. And that which is different, we notice." His only answer was silence.

### Symbolism in Vestments

Pressing from the pulpit to the street, one brother used symbolism as a rationalization of distinctive ministerial attire for week-days. Waxing eloquent about how the unbroken collar symbolizes the complete dedication and surrender of our life to the Master's cause, he rose

\*Now Pastor, Tenth Avenue Baptist Church, Columbus, Ohio.



to the stirring climax that ours is a high and holy office which should be kept before men every day by the clothes we wear.

When someone objected to this, a young Presbyterian cleric threw these questions into the ring: "Well, don't you think we are set apart for a divine and holy task? Should we not signify our calling by a different dress than that which belongs to the man of the world?"

Before reply could be given him the mounting flood of discussion swept on.

A Congregational minister recounted that his conversion to "dog collars," as he termed clerical neck-wear, came through the urging of an Episcopalian brother. Some years ago, while in England, he had purchased several of these collars. But having them and finding the courage to wear them were two different things. They languished in his dresser drawer. One year, however, during a week of prayer, he was scheduled to preach in the Episcopalian Church. When the Rector informed him of this, he jokingly said to him, "Say, that's great! Now I can wear one of those 'dog collars' I have over at the house." If the Rector was shocked, he was too gracious a gentleman to show his displeasure. On the day of the week-of-prayer service in his church, however, he called his Congregational colleague, requesting him to wear "a clerical collar." He did so. He enjoyed it. Now he defends the use of the collar because it is more comfortable and because "my people like it."

This same brother rushed to the defense of clerical garments with this assertion: "If a minister dresses like a man of the world he will be taken and treated as such." He would give little credence to the reply that the only respect worth anything is that which springs from character and not from clothes. He feared, apparently, that the world could not see character. He knew it could see pants, coat, collar, and hat.

Thereupon a rebel against distinctive dress arose. Upon the street his ruddy face, light blue tie, and sack suit would have marked him as a business man. With eloquence he brought us two experiences which had turned him against clerical dress. At a great open air meeting one night, he stood on the edge of the crowd. Most of the ministers who filed upon the platform were dressed in robes. Near him stood two workmen. One said to the other as they watched the clerical parade: "The ministers belong to the aristocracy."

#### Freedom of Conversation

The second experience came to him in a Pullman car. Seated in the smoker were a group of men—two bankers, a Socialist as it later turned out, several labor leaders, and others. After talking on many things, conversation drifted to the Church. At this point, unknown as a minister, because he wore no clerical attire, this man was able to give the Church's viewpoint and passion on social questions to his companions, most of whom thought the Church was uninterested in them and their problems. Later, several of these men came to this minister, and said, "Well, we didn't know the Church was thinking that way." This minister claimed that a clerical collar or attire would have at once frozen the streams of conversation running towards the Church. His influence could not possibly have been released in that group.



#### AT THE 1935 NORTHFIELD CONFERENCES

Seated, left to right: John R. Mott, Chairman, International Missionary Council; Paul R. Moody, son of the founder, Chairman; David R. Porter, headmaster of Mount Hermon School.

Standing, left to right: Harold Lynn Hough, Drew Theological Seminary; Albert D. Belden, Whitefield's Central Mission, London; James Black, Edinburgh; T. Z. Koo, Peiping; Adam Burnet, Glasgow; Paul E. Scherer, New York City.

At this point a bit of levity eased the mounting tension. One of the brethren related a story told by Dr. S. Parkes Cadman. Driving through New York, Dr. Cadman absent-mindedly ran half-way through a red light. The policeman came up to the car with a scowl on his face, ready to bawl him out. But when he saw the clerical collar a smile supplanted the scowl. He sent Dr. Cadman away with this admonition: "It's all right with me, Father, but watch your step. The fellow on the next corner's a damned Protestant!"

Then the stream flowed on. "That's just it," excitedly shouted one dressed like a son of man. "That's just it! If we dress like ministers we are protected from the world. As soon as we appear the world does not act like the world. It throws up a false front, saying, 'Here comes a minister. Put on your Sunday manners. Don't act natural. Be careful!' When you dress as a minister you never learn how the world acts and thinks."

Immediately a reply came. "Yes, there may be some loss there. But who wants to be annoyed by a lot of foul-mouthed fellows shooting off their profanity? You not only protect your own sensibilities by letting your clothes say you are a minister, but you save those fellows, for a season, from befouling themselves with loose talk."

Whereupon one of the objectors to clerical dress threw in some disturbing questions. "What about Jesus? Did he and his disciples wear garments different from those of the ordinary people? Did they seek to shield themselves from the harsh crudeness of life by letting their dress betoken their superior holiness?"

One of the Episcopal brethren, eager to defend his distinctive attire, hastened to reply. He suggested that Jesus' garments were different. "What," he asked, "about the seamless robe?"

In answer one of the company stated that this was not a "distinctive" cloak, but only one "better in quality." He suggested that possibly one of the admirers of Jesus gave it to him as a gift. Probably every well-to-do Sadducee, merchant, and tax-gatherer enjoyed such a garment.

Being reminded of olden times by this trend in the discussion, the obstreperous youngster, not long since out of Divinity School, broke in. "If we are going to understand whether distinctive dress is good or bad for the minister, we must discover how it originated. I remember this from a course in Church History. The Roman Catholic Church compelled its clergy to wear uniform and distinguishing clothing, unchanging from generation to generation, in order to separate the clergy from the laity. This distinctive attire was to suggest to the average man that the priesthood was a higher, holier, more desirable level of life than that on which he lived. In short, clothing symbolized the gulf between ordinary, sinful humanity and the loftier estate of divine orders. The priest was consequently better, holier than the worshipper. To symbolize this, the Roman Catholic Church has always insisted upon unique dress by those who serve her."

At once an Episcopal clergyman rose to justify the practice of his Church. He pointed out that the robes of his com-

(turn to page 10)

# Preachers Without Churches

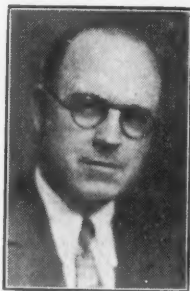
By William H. Leach

**A** FEW months ago a popular magazine told its great audience of readers that there were twenty thousand ministers, in America, without employment. Within a few days of the time I read the article I received a publication from one of our most heavily endowed theological seminaries insisting that their study revealed that "more and better" men were needed for the ministry. And, of course, during all the period of the depression religious leaders, entering the field of business have been demanding that industry place men first and machines second.

As a matter of fact no one knows how many ministers are walking the streets, without work. Each denomination releases vital statistics of its work. From these one may learn how many new members have been recruited, how much money was raised for foreign missions, what preachers have moved and how many new buildings have been erected. But I know of no denomination releasing figures to show how many of its preachers are out of employment. Most of us who work with the church consider twenty thousand a very modest estimate. It is quite evident that the Church, despite of its challenge to business, has failed miserably so far as its own employment problem is concerned.

The unemployed preacher presents a most depressing picture. He has been trained for one specialized job. During four years of college and three years of seminary he has gradually been brought to conventional religious ways of thinking and acting. The psychology of religious persuasion is quite different from the sales psychology of business. He instinctively wants to keep in the white collar class. He turns to insurance, to bond salesmanship, or to some other calling which enables him to keep up appearances. Then he hangs to the fringes of the ecclesiastical organization hoping that something in his line will open up.

The situation, while aggravated by the depression, is really much deeper. Its roots go back into social history. The depression has closed and consolidated churches. It has forced the return to America of ministers who had been assigned to foreign work. But the real crux is that, while the church has builded its entire organization into the fabric of a pioneering age, the world has suddenly changed. The organiza-



William H. Leach

tion has not proven flexible enough to meet the new day.

## I

Just why do men decide to go into the ministry, anyway? There has recently been published by the Institute of Social and Religious Research a four-volume study of ministerial training.\* It is safe to assume that it is the most complete work of its kind ever undertaken. Its conclusions are to be accepted as fairly conclusive. In the study which was conducted the committee sought to learn the motives which moved men to the ministry and methods which lead to their induction. 2,466 seminary students took part in the questionnaire. The reasons for deciding to become preachers were placed in thirteen different groups. 15.9 per cent, or the largest percentage, said that they entered the ministry because of a call or urge.

"In some cases they describe visions, dreams or other extraordinary experiences which gave rise to the decision. A few feel that they ought to enter the ministry because their lives have been almost miraculously saved in times of sickness and peril. Others are positive that they have a divine call, but do not describe how they arrived at a certainty. Others apparently feel merely an inner urge or feeling that they ought to be ministers. . . In others it is a feeling of restlessness and unhappiness which can be relieved only by deciding to enter the ministry."

*The Education of American Ministers. Volume III, page 267.*

Nearly as many (14.1%) give as their motive the desire to serve God and fellowmen. Others have an inclination that way and want to use it. Others like the opportunities of leadership it offers. A few (1.9%) select the ministry for a vocation because of a personal devotion to Jesus Christ.

The feeling that it is unique work stands out through these reports. Some quotations will show this.

\*An extended review of these books will be found in the December, 1934, issue of *Church Management*.

"Two hundred students express the feeling that the ministry stands high, even supreme, offering the best opportunity of serving God and man."

"In the estimation of some of the students, the ministry is the highest of callings. To all it is a high and respected calling. Some speak of it as the most appealing of callings."

"They want to serve God, Christ, men and the Church."

These lead to the same conclusion. The main impulse that leads men to the ministry is that it is a calling quite distinct from all others. They have a feeling that only through this whole time religious activity and life will they have the opportunity of finding the greatest satisfaction in life. It is the same appeal which has sent men into monastic orders and women to convents. This belief cannot be instinctive. It is the result of definite religious propaganda. It has no basis in the teachings of Jesus. He never placed priest or levite above the layman. In the story of the good Samaritan he places the layman high above those whose lives were devoted to religion. But the Church has always contended that for one to engage in full time religious activity brings him a little closer to the Kingdom of God.

In this study of ministerial motives the seminary students were asked what individuals influenced them most in their decision for the ministry. The greatest number said that the pastor was the one. This, of course, is not news to churchmen.

Most preachers made periodic appeals to their young men to go into the ministry. Under the sway of an emotional appeal many are thus led to become preachers who might better be lawyers, engineers or gasoline station operators. Many of these ministers, who have boasted of the number of men they have sent into the ministry must suffer pangs of conscience in these days. And surely the thousands of ministers walking the street, looking for work, must think of their spiritual fathers with mingled emotions.

## II

The minister who makes the appeal to his young men to become preachers is moved by several motives. Sometimes he feels that he is working in the interest of the youths. At other times



he feels that it makes his record look better if has been able to persuade at least one young man for the ministry each year. Then he is always under constant pressure from his theological seminary and his denominational officials to produce more young men for the ministry—more grist for the mill.

To refer to the report previously mentioned we find in a few words the story of denominational pressure upon young men who seem to offer good prospects.

"Under denominational auspices, recruiting has become at once more systematic and more objective—a high pressure sales campaign directed from denominational headquarters. In recognition of the moral responsibility of the church to the person who promises to give his life to the ministry, the appeal on the grounds of idealism is supplemented by hints of financial assistance during preparation, proposed or existent salary scales and retirement pensions.

The actual working of this sales method includes "Men for the Ministry" Sunday, a constant flood of literature describing the delights of the pastor's life, visits from officials from denominational headquarters, and personal appeals by the pastors.

Literature with persuasion bears such titles as:

"Every Man's Life a Plan of God."

"The Ministry: A Challenge and Appeal to Young Men."

"Heroes are Not All Dead."

"The God-Planned Life."

And to parents are addressed leaflets such as these:

"You Fathers—You Mothers."

"From a Son Somewhere in Service."

It will probably be impossible for the leaders of a bar association which is seeking to limit the number of men entering that profession or for the leaders of a medical association who are seeking to place a limitation on medical students to comprehend this sort of appeal on the part of a profession already overcrowded. It can only be understood when one appreciates that men in ecclesiastical office must devote themselves to some kind of activity to justify their salaries and that endowed institutions must justify their endowments.

Theological seminaries are endowed institutions. There are professors drawing substantial salaries. How can their time be justified except students are persuaded to go through the three or four years necessary?

An editorial in *The Baptist World* some months ago charged that in one Baptist Seminary the church spent on the average of ten thousand dollars to prepare each student. That can only be explained by large endowment and small enrollment. I do not know of any seminary where the cost is that great. But it is easy to find several where the cost per student is in excess of one thousand dollars per year. If the number of students decreases the cost per student, providing the endowment remains at the same revenue producing point will be increased.

This principle is well illustrated by a story, probably apocryphal, told of an old eastern seminary. It seems that during the first week of the school year the dean visits each student and presents him with a box of the finest silk hosiery. The gift is the result of an old endowment fund. At one time a maiden lady in the community felt sorry for the poor ministerial students who had to mend their own socks. So she gave a sum of money, the income from which was to

be used to purchase new hosiery for the boys. Years went by. The number of students grew less and less. The amount of the endowment remained the same. So each year each student was entitled to a box of silk hosiery.

This story may be fictional but the following instances are real:

A well known metropolitan clergyman recently told me that his final decision to study for the ministry rather than the law was because the theological seminary charged no tuition and would loan him money for other expenses.

It is a fact, vouched for from several sources, that many prospective seminary students make their final choice of school upon the special grant or bonus which is made them for enrolling.

"It is not unusual for the head of a seminary to receive from such a student a letter to the effect that 'Blank Seminary offer me so much. What will you offer?'"

\*Ministerial Education in America. Vol. I.

A minister in a mid-west city who had enrolled in one seminary of his denomination, changed his application when he was offered more financial help from another institution.

Not alone the seminaries help the students in this way but each major denomination has funds available to further subsidize students for the ministry. Sometimes these are rotary funds which students are required to return; at other times they are outright gifts, dependent upon the student serving a number of years in the ministry. Should he decide to go into some other work, after having received this subsidy, theoretically he will be required to return the amount received. In actual practice this return is very seldom made.

(To be continued)

## To Wear

(from page 8)

munion are patterned not after those of Roman Catholicism, but after those used by the priesthood of the Old Testament. His explanation, unfortunately, did not answer the objection that a distinctive dress, whether patterned on the robes of the Roman Church or the Old Testament priesthood, does elevate a man, setting him apart from the world, and leaving, in uncritical minds, the impression that the minister belongs to a higher order of life.

The St. Croix Ministerial Association did not settle this matter as to whether we parsons are "to wear or not to wear." That is still the question. It provokes such interrogations as these:

Does special attire set us apart?

Does distinctive dress immediately erect a wall between us and the world, making men as tight shut as clams before us?

Or does such clothing increase our usefulness as ministers in daily life?

The author would welcome further discussion of these questions in the columns of this paper.

Not another's action but  
your reaction is your measure.

J. B. Meriam

## LIVING REFLECTIONS FROM LIFE'S MIRROR

Ivan R. Smith, pastor of the Congregational-Christian Church of Winchester, Virginia, has found that Sunday evening services of the above title have been profitable both in attendance and spiritual values. The service each Sunday evening is divided into three sections. The first is a study of some good picture which carries the theme. The second section is a dramatic production. Third comes the living picture or tableau. The program for four weeks is shown below.

### Mother's Day

- Part I. Reflection from Art—"Mother" by Whistler
- Part II. Dramatic sketch—"In a Garden of Memory"
- Part III. A Living Picture in Life's Mirror

### The Doctor

- Part I. Reflection from Art—"The Doctor" by Fildes
- Part II. Play—"We Share"
- Part III. In Life's Picture Frame—

### "Anxious Moments"

### Worship

- Part I. From Life's Mirror—Art—"The Angelus" and the artist Jean Francois Millet
- Part II. Dramatic Sketch—"A Sacred Labor of Love"
- Part III. Reflections from a Living Picture

### Family

- Part I. Reflections from Art and the artist—"A Happy Family" by Bonheur
- Part II. Dramatic Sketch—"The Sacrifice of Love" based on Philip Barry's play, "You and I"
- Part III. In Life's Mirror—"A Happy Family."

## "JUST THE SAME AS I DID"

Just how many morning services would there have been in my church this past year if all had attended just the same as I did?

How many mornings would there have been no service if all the members had absented themselves on the same mornings that I did?

How many evening services would there have been—how many evenings with no service?

How many Sunday School sessions would there have been?

How many Sundays without any Sunday School?

How many weeks would there have been no prayer meeting?

How much money would there have been for the support of my church if all the members had given the same amount as I did?

How much would have been paid for missions?

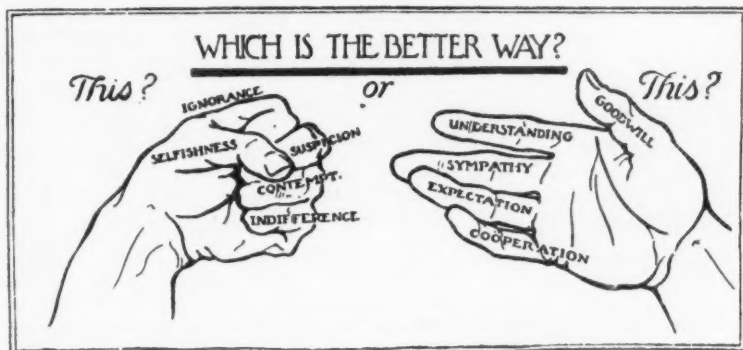
How many calls would have been made upon the sick in hospitals and in homes?

Just how much work would have been done for my community in my church and the Kingdom of God if all the members had been just like me?

Wesley Methodist Church, Minneapolis, Minnesota.



# A Ministers' Declaration for Peace



**M**ORE than 240 Christian and Jewish ministers of the Greater New York area, acting as individuals and not officially for their denominations or churches, united last May in an impressive and deeply moving service of prayer, penitence, and consecration to Peace. They assembled in Riverside Church, and in the presence of a great congregation of witnesses of the Christian and Jewish faiths, renounced war and arose in a body and repeated this "Covenant of Peace":

"In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction I therefore renounce war and never will I support another."

This Peace Consecration service was witnessed by members of their congregations, and others, that more than filled every pew of this large church. The service was opened with a Processional of ministers in their clerical robes, at the head of which were carried—for perhaps the first time in history—the three religious emblems of Judaism and Christianity, the Tablets of the Law, the Star of David, and the Cross of Christ.

Testimonies for Peace were given by four ministers who saw active service in the World War—Dr. Robert W. Searle, General Secretary of the Greater New York Federation of Churches; Dr. W. Russell Bowle, Grace Protestant Episcopal Church; William F. Rosenblum, Temple Israel; and Dr. Allan Knight Chalmers, Broadway Tabernacle Congregational Church.

*Church Management* is privileged to give its readers the following excerpts from these testimonies:

**Robert E. Searle**

"Militarism is the deadly foe of all that

humanity holds dear. Today, in spite of the lessons of the past, militarism is leading the nations in a mad march toward a night of agony and death. Eighteen years ago I enlisted in a 'war to end war.' Several of my intimate friends and many of my comrades never came back from that war. The last fifteen years have made mockery of their sacrifice. In duty to them, I am committed to the struggle against militarism. In genuine love of country and in loyalty of conscience to Christ I am constrained to renounce the things of war.

"It is not my purpose tonight to indulge in argument. I am here simply to offer a confession and to express a conviction. That conviction, now profound and inescapable, was not easily reached nor quickly attained. It is rather the slow growth of the last seventeen years. Now that it has been accepted, I discover that I have fought its development every step of the way. I have not willed to believe—I am compelled to believe—that for me at least there can never be any possible reconciliation between the way of Jesus Christ and the resort to war.

"Look at this world today! How think you those men would feel who gave their lives in a war to end war? When I see my country swept along by the mad militarism that is poisoning the world, spending as it never has before in peace time for armaments, then I say we are writing futility over every soldier grave.

"Reason alone convinces me that war makes war. For war breeds fear, fear forges weapons, and weapons breed fear and the forging of weapons on the other side. But there is a deeper reason yet. I am willing to 'render unto Caesar the things that are Caesar's,' but my conscience is not Caesar's. It is Christ's. The Christ who in the hour of conflict said to his Disciples, 'Put up thy sword.' The Christ who changed the Zealot, John,

into the unresisting, and therefore resistless, Disciple of Love. The Christ who in his own death exhibited supreme faith in the triumph of Love. The Christ whose followers could not be conquered by the strongest nation that the world has ever known, but who, for 300 years, unresisting, met Rome's endeavor to destroy them, and survived Rome. For me, the way of that Christ can never be reconciled with the way of war."

**William F. Rosenblum**

"The time has come to do more than merely plead for disarmament, or protest against Naval demonstrations in the Pacific, important as this may be, or to pray for peace. Everyone is willing to pray and most people are agreed that a policy of disarmament is not altogether foolish. The need of the hour is to conscript a host of men and women who are determined that they will not support a war, that they will not go to war, that it is as honorable, as courageous, as difficult, to work and live for our country as it is to kill and be killed for it. When several million men and women will sign such a pledge as we present to you tonight and will make it not only the words of their mouths and the meditations of their hearts, but the unshakable policy of their lives; when enough men and women will be ready to go to jail for their convictions for peace, instead of to the trenches against their convictions—if this can be accomplished here and in other countries it will do more to advance the cause of peace than humanity has been able to achieve in more than two thousand years.

"It must baffle thinking people that after the stirring appeals of Isaiah and Micah to the ancient generations, after the reiteration of the need for peace on earth and good will to men in the days of Jesus, that the nations of the world today are making plans to turn plough-

shares and pruning hooks into spears and swords; that plans have been perfected everywhere to regiment the plants and mills of peaceful industry into arsenals and factories of war. The words of Isaiah are engraved upon churches and synagogues the world over, they have even been chiseled into the marble of public buildings, but they have remained idle words. Why? What has been lacking?

"The one thing above all that has been lacking and the one thing that we must supply, if we Jews and Christians actually believe in the Decalogue, if we

actually believe in prayers for peace, is to implement our words with an attitude, a course of action or inaction, from which no promise of a war to end war, and no propaganda in the name of patriotism will swerve us. We must resist war which is neither the way of the Cross nor the way of the Torah. We must refuse to kill and be killed. Neither is demanded by church or synagogue as an evidence of loyalty to Christianity or Judaism. We must find a technique to convince our people that the Sixth Commandment was written without qualifications, that murder is no less murder when it is murder in uniform, when it is murder by mass action, when it is murder for territory or under treaty.

"This does not mean that many who believe in war now and who will support the next war are barren of the ideals we profess or devoid of an interest in humanity. It does mean that we believe them to be misguided, that we believe their plans and policies a violation of the law of God and a menace to the security of mankind. It does mean that there is little hope for civilization to survive and little real place for religion in the world of tomorrow if we cannot match the frenzy and the fanaticism of those who support wars with a fervor and faith which will inspire men to oppose it. Unless church and synagogue can inspire the millions that now profess religion to put into action now the platform of peace that has been in the Decalogue, in the Old Testament and in the New, for more than twenty-five hundred years, the number of those who enlist for Mars will dwarf those who stand embattled for the Lord.

"I know of no task that is more urgent for rabbis and ministers, for synagogue and church today. They must put all differences aside and unite in the one task of embodying the law of Sinai and the law of the Sermon on the Mount into the practice of men and of nations. They must take one Commandment from the Tablets of the Law and write it indelibly upon the hearts of men and the conscience of humanity, so indelibly that it will paralyze the hand of any man who would destroy his neighbor—the Commandment 'THOU SHALT NOT KILL'."

#### Allan Knight Chalmers

"We are through with war. This is not an argument, it is a conviction. We are not even arguing with ourselves. It is a commitment. There are certain practical absolutes in a man's life. He knows that there are theoretical questions still unsolved. On this war business, to keep to the point, we know that if our country goes into a war, we have all failed. This stand we take does not free us from guilt. It does not make us good, and those who go, bad. We are one with our country and do not expect to be able to stand aloof in a 'holier than thou' attitude, if war should come. We are part of the sin of the world, if the world goes to war again, and, in refusing to go that mad again, we are suffering with and for her.

(turn to page 16)

# Ministers Peace Meeting

## The Riverside Church

### COVENANT OF PEACE

In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my Country I support its adoption of the Kellogg Briand Pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another.

THIS solemn service of Penitence and Dedication is being held tonight as a protest against war and the spirit of war, as evidenced in the worldwide increase in armaments and the provocative display of armed forces of the Army and the Navy. Twenty-nine Christian Clergymen and Jewish Rabbis, acting as individuals and not officially for their denominations or churches, signed the invitation for this service. Four of them, who were in active service in the World War, are giving brief testimonies stating why they are renouncing war. Three religious symbols, deeply embedded in the history of mankind, but used together in this service probably for the last time—the Tablets of the Law, the Star of David, and the Cross of Christ—will lead the Processional. It is not in the spirit of argument or propaganda, but in the spirit of consecration, that the Ministers are participating in this service, which will come to a close in the Covenant of Peace.

### PROGRAMME

#### Processional Hymn,

#### "March on, O Soul, With Strength"

March on, O soul, with strength,  
Like those strong men of old  
Who 'gainst enthroned wrong  
Stood confident and bold;  
Who, thrust in prison or cast to flame,  
Still made their glory in Thy name.

The sons of fathers we  
By whom our faith is taught  
To fear no ill, to fight  
The holy fight they fought;  
Heroic warriors, ne'er from Christ  
By any lure or guile enticed.

March on, O soul, with strength,  
As strong the battle rolls;  
'Gainst lies and lusts and wrongs,  
Let courage rule our souls;  
In keenest strife, Lord, may we stand,  
Upheld and strengthened by Thy hand.

Not long the conflict: soon  
The holy war shall cease,  
Faith's warfare ended,—won  
The home of endless peace.  
Look up, the victor's crown at length;  
March on, O soul, march on, with  
strength. Amen.

#### Invocation

Reverend Ralph W. Sockman

#### Old Testament Scripture

Rabbi Samuel J. Levinson

#### New Testament Scripture

Reverend Finis S. Idleman

#### Solo—"O God, have Mercy"

Arthur Anderson

#### Prayer

Reverend Edmund B. Chaffee

#### Hymn—"Turn Back, O Man"

Turn back, O man, forswear thy foolish ways.

Old now is earth, and none may count her days;

Yet thou, her child, whose head is crowned with flame,

Still wilt not hear thine inner God proclaim—

"Turn back, O man, forswear thy foolish ways."

Earth might be fair and all men glad and wise.

Age after age their tragic empires rise,  
Built while they dream, and in that dreaming weep;

Would man but wake from out his haunted sleep,

Earth might be fair and all men glad and wise.

Earth shall be fair, and all her people one;

Nor till that hour shall God's whole will be done.

Now, even now, once more from earth to sky,

Peals forth in joy man's old undaunted cry—

"Earth shall be fair, and all her folk be one!" Amen.

### TESTIMONIES FOR PEACE

Reverend Robert W. Searle

Reverend W. Russell Bowie

Rabbi William F. Rosenblum

Reverend Allan Knight Chalmers

#### Covenant of Peace

#### Prayer of Consecration

Reverend William Pierson Merrill

#### Hymn—"Rise up, O Men of God"

Rise up, O men of God!

Have done with lesser things;

Give heart and soul and mind and strength

To serve the King of kings.

Rise up, O men of God!

His kingdom carries long;

Bring in the day of brotherhood

And end the night of wrong.

Rise up, O men of God!

The Church for you doth wait,

Her strength unequal to her task;

Rise up, and make her great!

Lift high the cross of Christ!

Tread where his feet have trod;

As brothers of the Son of Man

Rise up, O men of God! Amen.

#### Benediction

Reverend William Pierson Merrill

#### Recessional



# Beautify Your Church through Memorials

**A** CHURCH should be more than a meeting place. It is an altar for an approach to God, it is a site of sacred consecration to the nobler ideals of life; it is a repository of hallowed memories; its very atmosphere should be charged with spiritual dynamic. One who is sensitive to spiritual realities feels this as he enters the historic churches of the old world. He treads lightly through the dimly lighted Westminster Abbey because, without formal injunction, his soul tells him that it is holy ground. This idea evidently has a large place in the plans of our two great Cathedrals now building in America, St. John the Divine in New York, and Washington Cathedral in the Capitol City. There is being built into these structures the symbolism, the aesthetics and the memorials which bind us to our eternal aspirations.

But many of our churches seem empty. Even when the pews are filled they seem to be but meeting houses. The congregations could be moved to hall or forum without much spiritual effect. One is not tempted to linger in silent meditation and prayer. The seating capacity is all right but atmosphere is lacking. Perhaps we build churches too fast. A congregation boasts that it has had three new buildings in fifty years. Each one is larger than the first but none, with all its efficiency, has grown into the "beauty of holiness."

## One Good Effect of Depression

The depression which has reduced church budgets has stopped, temporarily at least, many church expansion movements. But it has turned the attention to church beautification. Ministers and leaders are giving more thought to worship and kindred themes. They are beginning to put into their edifices the little love touches as shown in memorials of crosses, fonts, windows and altars. These things, of course, cost money. But usually paid for through funds dedicated to a memorial they do not come out of the present day slim church budget. And it is a surprising thing how happily church members receive a suggestion for a memorial for a

loved one which may be placed in the church. A present barren church building can be built into a house of worship through a carefully directed effort to place suitable memorials.

Memorials are, of course, hand picked. The simple fact that a family has money should not entitle it to memorialize one of its members who had little religious interest. In other words a good plan for building memorials should not be interested mainly in decorating the church. Its program is greater than art windows and bronze plates. In the larger sense it is planning for a "communion of the saints," tying the past with the present. The members should be led to feel that memorials are always acceptable but that they must fit into the program of the church and harmonize with the building.

The card which is shown here is a

suggestion which may help. Mr. Harry G. Simpson of Goodenough & Woglom suggested it to the writer and offered to print it, giving copies to churches which might desire them. For a small amount it may be secured in a neat frame with glass cover. It may well be the first step in your program. It is merely an announcement that memorials are acceptable. In itself, it may not produce the largest gifts. Personal follow-up work will be necessary. The burden should not entirely fall on the minister. It might be well if his board would appoint a good committee to seek memorials and to pass on those which are offered.

## What Is a Good Memorial?

We are giving here a list of items which might be acceptable. The test is not so much in the item itself as in its appropriateness in the particular church. Whatever is given should be passed on with respect to its architectural and artistic fitness. Some church architects now look ahead and make provision for such memorials. It may be that a baptismal font is included in the architect's drawings. The church cannot install it but the plan is preserved until such a time as an individual is lead to make a memorial gift of the font. Church architects have for years provided towers on churches, many of which have remained quite devoid of chimes—the reason for the existence of the tower. Tower chimes are another example of an exquisitely ideal memorial. A memorial, incidentally, that does far more for a church than internal fittings, for tower chimes reach out to the stray and non-attendant. More and more churches are being constructed with plain windows believing that memorial gifts will be made so that the windows will be completed with the years. If the gift is an organ it should be one which the committee knows, through consultation, will fit in tone and volume with the sanctuary.

## The Dedication of Memorials

Every memorial should be dedicated with an appropriate

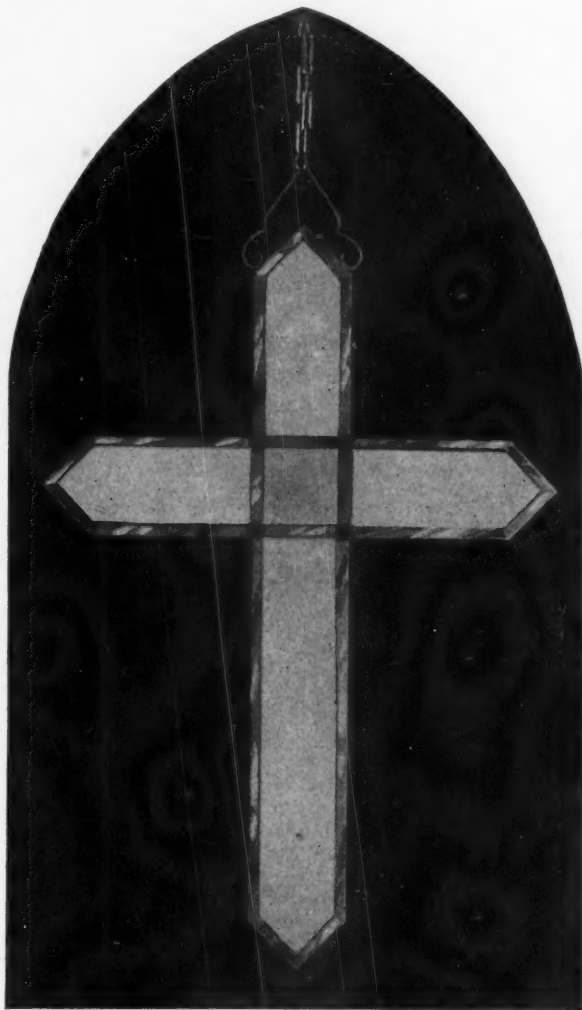


Illustration by Courtesy of Goodenough & Woglom  
ILLUMINATED CHANCEL CROSS





Illustration by courtesy "The Christian Advocate"

#### BEACH MEMORIAL CHANCEL

Old First Methodist Church, West Long Branch, New Jersey. This chancel was designed and executed by DeLong Furniture Company.



Illustration by courtesy Augsburg Publishing House.

The Christian Flag makes a Splendid Memorial.

service. In brief the service should consist of a presentation, a well-worded tribute to the person to be memorialized and a service and prayer of dedication.

Such a dedication is not only a fitting way of receiving and giving a spiritual

meaning to any gift which is made to the church but it also impresses the congregation with the real purpose of such gifts. If a program is published weekly the service will, of course, appear in it. If it is not customary to publish a weekly program, it is well to make a special effort to have one of this Sunday. The emphasis will bring good returns.

#### Special Days for Memorials

Memorials may be received on any

Memorials placed in the House of God  
Both Honor the Dead and Serve the Christ

### In Memoriam

There is no better way to perpetuate the memory of a loved one, who worshipped with us, than to erect within this house of God a suitable testimony to his memory. Below is listed some of the items which might suitably be so dedicated. Some are comparatively costly; others are inexpensive. All have a place in our house of worship. Consult your pastor; he will have some definite suggestions to offer

<p><b>Memorials</b></p> <ul style="list-style-type: none"> <li>Altar</li> <li>Altar Furnishings</li> <li>Baptismal Font</li> <li>Bell</li> <li>Bible</li> <li>Bible Marker</li> <li>Book of Golden Memories</li> <li>Bronze Doors</li> <li>Bronze Tablets</li> <li>Bulletin Board (Outdoor)</li> <li>Chancel</li> <li>Chancel Furniture</li> <li>Chapel</li> <li>Chimes</li> <li>Communion Service</li> <li>Communion Service (Private)</li> </ul>	<ul style="list-style-type: none"> <li>Cross (Electrically Illuminated)</li> <li>Cross for Altar or Communion Table (Brass)</li> <li>Drinking Fountain</li> <li>Hymn Announcement Board</li> <li>Hymn Books</li> <li>Library</li> <li>Lights</li> <li>Offering Plates</li> <li>Organ</li> <li>Paintings</li> <li>Phones for the Deaf</li> <li>Piano</li> <li>Reredos</li> <li>Vestments</li> <li>Windows</li> </ul>
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*Blessed are they that dwell in thy house.*

This wall card, 8 1/4 x 12 inches, is offered to churches without cost by Goodenough & Woglom Company. At a small cost that house will provide a suitable frame and glass for the card. Requests may be made through "Church Management."

This wall card, 8 1/4 x 12 inches, is offered to churches without cost by Goodenough & Woglom Company. At a small cost that house will provide a suitable frame and glass for the card. Requests may be made through "Church Management."



Illustration by courtesy Theodor Kundtz Company  
This lectern shows a memorial idea in wood carving for your church chancel.



Illustration by courtesy Westminster Press.  
A baptismal font in marble or wood is always an acceptable memorial.

Sunday but there are special days during the year when the dedication might be especially appropriate. Some churches have an annual All Saints Day. This makes an ideal time to place a memorial. Children's Day is a good time to accept a memorial to a child. The anniversary is always good. Mother's Day, Sundays of Lent and Easter are very appropriate times. The birthday of the person to be memorialized is also a good time.

Even when giving to the church is at low ebb people can be interested in special memorial giving. These days of low budgets are almost the ideal ones to concentrate on a program of memorials. Perhaps you cannot expand your building but you can beautify it.

The memorial plan shows the way.

# The Clergyman as an Author

By Charles Langley\*

*Mr. Langley is a frequent contributor to author's journals and has helped many writers to reach the goal of fame. At present he is on the editorial staff of a New York book publishing firm.*

THE requirements for successful authorship are rigid and exacting. It is more than a matter of wanting to be a writer. The beginner should face all the unpleasant realities at once. He should realize immediately that there is an apprenticeship to be served: there are books and methods and markets to be studied. Mostly, there is self-discipline to be mastered.

The clergyman, however, is ideally fitted by his calling to attempt authorship. First, he will be able to find the time to devote to the craft. Second, if he is a sincere clergyman, he should be secure in the knowledge that he has already served a good part of the necessary apprenticeship. And finally, he is in a setting which affords the best possible background for literary material.

The rewards for his literary efforts may not be tangible ones. Fame and monetary return may be slow in coming; they may never come. But the effort of serious writing, and all that it entails, brings its own compensation. This will soon become apparent to the discerning. The reward may be found simply in the pleasure of doing. There is the satisfaction of having written something sincerely and well, a satisfaction which every author experiences, no matter how obscure and unknown he may be. But even more than that, every moment spent in honest effort with the pen can only result in making the clergyman more fit for his calling, improving his knowledge of the tools with which he fashions his sermons, equipping him to be better able to understand the problems of his people.

The routine duties of a cleric are the best possible grounding which any writer could hope to get. That is, if these duties are discharged honestly and fearlessly. What is the secret of writing an effective sermon? The rules are simple.

First, a good sermon requires one basic, outstanding idea which has been well thought-out to a logical conclusion. Second, it must be written in good, clear English. But that is not enough. To lift it out of mediocrity, it must also have the forcefulness which will give it vigor and power. Here the choice of words is all important. Some words are weak and colorless; others are strong and vivid. Obscurity for the sake of an effect of profoundness must be avoided.

Finally, a sermon should have unity and beauty of expression. This does not imply flowery and ornamental language. It does not mean that figures of speech should be loosely appended to prosaic sentences. Beauty of expression means euphony of words. This will give grace and add dignity to a sermon.

What is true of writing an effective sermon is just as true of any other kind of writing. The same rules apply. If the clergyman, therefore, has mastered the fundamentals of writing an effective sermon, he has also mastered the fundamentals of writing effective literature. He has the groundwork. Specific types of writing may be learned from manuals and textbooks. Mostly, it should be borne in mind by the newcomer to the craft that the oldest formula for success in writing is to—write, write, write.

Many years ago a famous clergyman defined preaching as "the communication of truth by man to man." This definition may not be exact; it may be too embracing. It could be true of other occupations as well as preaching. It could be true, for instance, of writing. That is why this definition is used here. Great writing is human thought and experience consummately stated.

The clergyman should consider that his congregation is representative of all humanity. Therein lies the material for his writings. The clergyman lives with people—with every conceivable kind of human being. He comes closer than any other man to the daily problems of mankind. He is constantly dealing with the secrets of inner life. He should know, more than any other, the workings of the human heart. In his little world, in his

congregation, he finds daily every problem that mankind has to face, whether it is the problem of cynical youth, bewildered middle-age, or resigned old-age.

The man who can really understand his congregation, who can fight through the problems of his people to a clear understanding of them, to vision and beauty, that man makes a great clergyman. His daily work should give him these two outstanding qualities: sympathy and insight. Add to these the quality of native intellect and you have a clergyman who will preach outstanding sermons, possibly great ones. These three qualities will also produce outstanding literature.

Every man's life contains a story. And the clergyman who pursues his work conscientiously will know that story. He will be able to recognize the drama in it. The great preacher naturally has a poetic gift and a passion for humanity. His work is to teach the lessons of life and explain the truth. Great literature also has a compassion for humanity, also teaches lessons, also communicates the truth. In his flock, in his manifold experiences, the clergyman will find abundant material for his writing.

This brief article can but touch upon the outlets for literary effort. Today, there is a market for every type of literary output. Those who write poetry for pleasure will find that there are some 50 little magazines throughout the country whose contents are devoted entirely to verse. Few of these are able to pay anything for contributions; but contributors have the satisfying pleasure of knowing that their work is being read and appreciated by kindred spirits, by those who, like themselves, live and breathe poetry.

The beginner who writes short fiction—stories, sketches, character studies—will find an outlet in a like number of so-called "experimental" magazines. These magazines are published without a profit motive and their editors consider writing one of the pure arts. Here, too, the contributing author is rewarded mainly by acquiring an appreciative and sympathetic audience. The early work of many famous authors of today first appeared in such "little" magazines. Many editors of national magazines and book publishing firms watch these publications in their search for new authors of promise. The "experimental" magazine therefore serves a most important function in the literary world: it gives a much needed encouragement to the worth while beginner and helps to unearth the literary star of tomorrow.

These are two outlets suggested for those just beginning in the craft. Publication in any of these is a worth while target for every new author to aim at and sincere contributions will always be welcomed by their editors. The commercial field, on the other hand, is as hard

\*Mr. Langley is the author of a comprehensive booklet on the subject of preparing manuscripts for publication. It covers in detail every phase of the subject. It also contains a section devoted to the best publication markets to which authors should send material and tells what rates these magazines pay. Write to Mr. Langley, care of this magazine, for a copy, which is priced at 25 cents. Kindly add a 3 cent stamp for postage.



to conquer as it is vast. It rarely holds little more than disappointments for the beginner. For fiction material alone there are a dozen different kinds of markets, each with its own distinctive and exacting requirements. However, there is constant competition going on among editors to discover new talent. *The Saturday Evening Post*, for instance, publishes annually a great many stories which represent first sales by authors.

A word about manuscripts. Work sent to editors should have a professional appearance. Editors dread the work of amateurs. Often a manuscript will not get a proper hearing because it has the tell-tale marks of the novice all over it. It is just as easy to submit a professional looking script.

Those who intend to undertake a career in writing seriously should give close study to everything relating to the craft, whether it is books on writing technic or markets for their literary output. Remember, it is easy to become discouraged early in the game. If you have talent or the "inner urge," it is worth cultivating; more, it is worth all the hard work, all the aches, all the disappointments you will know before success, in the form of editorial acceptance, comes. Finally, it is well to keep in mind the fact that time spent in writing is not time wasted, no matter how small the material rewards. At the very least, it will make for a better preacher, a clergyman more fit for his noble calling.

### Ministers' Declaration

(from page 12)

"In saying, as we do, that we renounce war and never again will we support another, we are conscious that we risk much. We are not blind to the cost. We know we risk our positions in the church surely, our civil liberty probably, and our personal lives possibly. None of these things would we cheerfully relinquish. There are people who love to be martyrs. That is not our spirit. We want to be citizens of the City of God. There are some who love to go down in glorious failure. We want to walk the common road as sons of God. We know we risk much in taking this stand.

"We are conscious, too, that we risk the church we love. Her walls will not stand, when the passions of men are at their heat. If she keeps true to her oft repeated declaration that she is through with war, physically, organizationally, she will be weakened, wrecked, ruined, by the stones of men, maybe, in the eyes of men, anyway. We know that. No one who has watched the German Church stand against the State but recognizes that it is no academic question as to what will happen to those who oppose the government if she follows the fearful way.

"We do not fail to see, also, that we are asking our country to risk herself. The way we are willing to walk,—the way of true religion, as we believe—

## A Choir Music Conference

THE Lutheran Ministers' Association of Pittsburgh, Pennsylvania, recently held a conference for the study of church music. The program of the conference which shows the anthems used will be interesting to all readers interested in church music.

### BETTER ANTHEMS AND IMPROVED CHOIR SINGING

The purpose of this conference is to show how and where a better type of churchly and devotional anthem music can be found and how it can be effectively sung by the average volunteer choir.

#### For General Use

1. I Will Sing of Thy Power—*Arthur S. Sullivan* (1842-1900)
2. Sweet is Thy Mercy—*Joseph Barnby* (1838-1896 English).

#### Christmas

3. Break Forth O Beauteous Light—*John Sebastian Bach* (1685-1750 German).
4. Beside Thy Cradle Here I Stand—*John Sebastian Bach* (1685-1750 German).

#### For General Use

5. I Waited for the Lord—*Felix Mendelssohn* (1809-1847 German).

#### Lent

6. O Savior of the World—*John*

*Goss* (1800-1880 English).

7. On Yon Dark Mount of Olives—*Michael Haydn* (1737-1809 Austrian).
8. O Sacred Head—*Hans Leo Hassler* (1564-1612 German)

#### For General Use

9. Beautiful Savior—*F. Melius Christiansen*, Director St. Olaf Choir.
10. The Radiant Morn—*Joseph Barnby* (1838-1896 English).
11. Lord for Thy Tender Mercies Sake—*Richard Farrant* (1530-1580 English).
12. Seek Ye the Lord—*J. Varley Roberts* (1841-1920 English).

#### Easter

13. Break Forth into Joy—*Joseph Barnby* (1838-1896 English)

#### For General Use

14. Lead Me Lord, in Thy Righteousness—*S. S. Wesley* (1810-1876 English).

#### Whitsunday

15. God is a Spirit—*Sterndale Bennett* (1816-1875 English)

#### End of Church Year

16. He that Shall Endure to the End—*Felix Mendelssohn* (1809-1847 German).

#### Finale

17. What are These Arrayed—*John Stainer* (1840-1901 English).
18. Gloria in 12th Mass—*Attributed to Mozart* (1756-1791 German)

the way the Prophets walked—the way of the Master Christ—is no guaranteed way of peaceful security. We may go down as a nation in walking this better way. But until some nation does walk it, the path which leads the nations unto God will be but a line upon a blue print—not a highway able to bear the traffic of the world. We who are willing to walk the way alone, if need be, are not blind to the fact that in the logic of our plea the church and the nation must some day be willing to take that risk, too.

"Our eyes are open to all those things we have said,—not as the Q. E. D. of a mathematical formula, but with a quiet sense of desperation—knowing how tragic, in any case, would be the present failure if war should come—we have set our feet on the Way of Christ. We are walking the roads of men as the sons of God. We shall walk that way—God being our strength—cost what it may.

"It is right in this solemn Service of Penitence and Dedication that we put some accent marks upon the reason for this choice. We are opposed to war, not because it is economically unsound—though it is. War might be economically advantageous, and we should still oppose it. We are not opposed to it merely because it is the suicide of civilization—though it is. We are apposed to war because we believe in God.

"Since the war, the church has lost so many of my generation. They walk the streets living, but dead, casualties of the war because to them there is no

honesty in the gospel we profess. It is a gospel of moderate virtues and comfortable convenience instead of willing to pay the cost. During the War, the church made an armistice on the Gospel of Love. Sometime when you older men are impatient with the younger, sometime when you say they are not supporting the church as you think they should, remember what your profession of the peace of God, what your claim about the brotherhood of man looked like from the perspective of 'Over There.'

"With hatred rampant in the back areas, the church was either too blind or too weak to do its job. If only in the wild confusion of that bitter lying called propaganda, there could have been one strong, sane voice calling out the Gospel of Love! The church did not. Consequently, it all but lost,—the result is not yet sure—the best of my generation. If only there could have been the memory of courage! If only, O Church, you had been willing to lose us then! You would have. We should have ridiculed you, spat upon you, despised and rejected you, but we would have come back. Out of the ashes of a broken institution—because the world would have wrecked even the church for standing in its way—out of the ashes of the destroyed temples would have risen the Church of God again. We would have crept back, when it was over, and thanked God that in a mad world there was an institution which believed what it said. Either Christianity is true always, all the time, in all circum-



stances, or it is false. We want no religion which dares not assert the truth in time of difficulty."

Dr. Chalmers related two personal experiences, during and since the war, which he said have deepened his conviction against the godless, unchristian way of war, and "clinched for all time this sober decision not to sanction, bless, or support another war." He closed with this dramatic question: "Can I take my hand grasped by another man—a former foe—in the name of a common Christ, and raise it against my brothers? Can I thrust that hand at the body of one who calls upon the name of the same God, and let it be damp with his blood? In the name of God, as a follower of Christ, I tell you, NO!"

W. Russell Bowie

"Almost all thinking people know today that war is an evil thing. War is waged at hideous cost. It is destructive of much that is most beautiful in what our civilization has created. It is futile in its consequences. But it is not because of these reasons, grave as they are, that we are here to renounce war. We are moved to renounce it for a deeper cause. War is a betrayal of that love which Hosea and the other great prophets of the Old Testament proclaimed and which Jesus Christ incarnated. War is a blasphemy of the divine in man and the divine above man.

"We know with more stark realism than in earlier years just what war is. We are more able than we used to be to see through its facade of tossing flags and glitter and glamour to the sordid and cruel thing which lies behind. War not only kills the bodies of men, war not only destroys the material worth and beauty which the hands of the ages have created, war not only turns the face of the earth into a desert; it does worse than that. It reaches into the souls of men and it takes their idealism and devotion and prostitutes these to the ends of lies and hatred and murderous, insane destruction.

"That, I say, is not the spirit of Christ but of anti-Christ. Christ dared to pay the price of his own utter devotion to the power of the spirit and of his willingness to die in order to set the appeal of the spirit free. Often we have talked and preached as though Christ could be brought to bless war. When we have said that it has been conscious or unconscious blasphemy, and the very words are beginning to choke in our throats. Can anyone seriously imagine the figure of Jesus of Nazareth wearing a gas mask, carrying in one hand a rifle and a bayonet and in the other a trench grenade? Can anyone seriously imagine that Jesus would take part in what we know war to be?

"There is a war in which he would lead, but it is a war in which the weapons are not carnal but of the spirit. 'My kingdom,' he said, 'is of the truth.' That kingdom needs to be fought for today by men and women who believe in the ultimate power of the spirit to accomplish in this world that which violence can never achieve.

"Civilization is beginning to be ashamed of war. All our intelligence is set against it. We have solemnly renounced it in our Kellogg Pacts. We have created our World Court and our League of Nations to try to build the barricades of sane cooperation against

(turn to page 18)

## Sir Charles Marston

By Alfred L. Murray

*Alfred L. Murray studied during the past winter in Palestine, visiting ancient Bible scenes and sites in and about Jerusalem. He spent a night on the site at Megiddo, and visited the ruins of Babylon in Iraq. The discoveries at Lachish interested him more than any of the others. The evidences discovered mention the name of Jeremiah and many other Old Testament characters.*



Sir Charles Marston

I was in the luxurious King David Hotel that I interviewed Sir Charles Marston. He had just returned from America, where he had been lecturing and broadcasting on "Biblical Archaeology."

For more than a month I ate in the same dining room with Sir Flinders Petrie. My table was next to his. Though I carried on long conversations with his assistant, all I ever got out of Sir Flinders was a grunt. I did note, however, that he talked freely with British subjects. Perhaps he did not like my American accent. Professor Garstang is digging at Jericho. He has a conspicuous sign notifying visitors that they are not welcome. He even refused to interview a Prince. So I had not hoped for a hearing. Professor John, digging in King David's tower will take time to say "Hello."

Sir Charles is one of the few men interested in excavating who is easy to interview. He is friendly and responsive. He even seems to revel in giving information about the excavations in which he is interested. The congenial quality is in harmony with his devout Christian faith.

Sir Charles, like so many great men, learned his letters from the Bible. As

a child he was intensely interested in antiquity. "For thirty years I have been a student of physical research," he informed me.

He is a man of many interests. He got his knighthood from his political life and made his fortune as a manufacturer of the Sun Beam bicycle, which he invented. In 1890 he crossed the ocean to interest American dealers in his product.

Sir Charles does not "dig" himself. He finances the "digs." He has put fifty thousand pounds into this type of work, and the money continues to flow freely from his purse. "I am going to spend my fortune and the rest of my life in archaeological research. The Bible is substantially true, and I want to prove it," he told me. I ventured to ask for his impressions of our country. He was not the least hesitant in his reply, which was very frank and comprehensive. He said, "You have lost your Bible, and in losing it you have lost your God. You have no God, no religion, therefore, you do not know where you are at."

That which was foremost in his mind when I saw him was the discovery at Lachish. Lachish is located twenty-five miles southwest of Hebron, and bears the modern name of Tell El-Duwier. The city was destroyed in 588 B. C. by Nebuchadnezzar.

The new discovery had just been unearthed. Ten inscriptions, inscribed with ink on potsherds, were written prior to the fall of the city. "See," said Marston, "what that means. It means that the undated script found at Schechem can now be dated, for the writing is the same." He continued, "This discovery proves something else. Some argued that Jehovah was a tribal God. This evidence, which is in Hebrew, names Jehovah as the supreme God of the universe."

There was something of the glow of a prophet in his face as he continued to tell me that this site, in which he had spent thousands of dollars, had yielded such startling new Bible evidence.

As I was about to leave him, he

touched my shoulder and said, "When you return to America tell them that the Bible is substantially true. Tell the ministers to preach it with all their hearts." And as if to modify his former statement about our infidelity, he added, "You have lost your God, but you will find Him again, and I am going to help you find Him." I could think of only one thing. It was this. If I had money I should place it beside Sir Charles Marston's to prove the truths of God.

### Ministers' Declaration

(from page 17)

its coming. But the passions which lead to war are so stubborn and so deeply entrenched in the brutish part of our human inheritance that to combat them we must have another power, which can come only from religious consecration.

"Christian loyalty ought to be the rallying point of a new fellowship which is stronger than rivalries and hatreds between the nations. There needs today to be a worldwide Brotherhood of the Christian Church, or at first what will be only a minority Church within the Church, who have made up their minds that in loyalty to Christ they will have no more to do with war. There are Christians in every land, who, if they dare to be true to this ideal, could become the leaven out of which a better world order yet may arise. If all these should become bound together in the protest of the spirit against war, then, and perhaps not until then, this ancient evil will be conquered.

"It will not be conquered quickly or without a price. Men and women who dare to make their protest in time of national excitement would have to go to prison, it might be even to their death. But the time has come when the Church of Jesus Christ needs to show whether it is capable of forlorn hopes, capable of the devotion of those who risk greatly because they have seen an ideal worth their utmost dedication. The real peril to the Church today lies, not in its doing a perilous thing, but in its drifting on in a kind of conformity to the world which has no peril in it. There is not much in our ecclesiastical life which appeals to moral heroism; but a Church here in America, in England, in Germany, in Japan, which sets itself against war, a Church within the Church which is stronger than the barriers of nation and race, will have room for moral heroes. It is time for such a Church to arise."

An encore is as much a measure of the audience as it is of the actor.

J. B. Meriam

## Code for Church Members<sup>\*</sup>

CONSCIOUS that much of the responsibility for the present unhappy condition of the world rests upon the failure of the Christian Church to live up to the ideals set for it by its founder and head, our Lord Jesus Christ, and its lack of zeal in executing the Great Commission wherewith he entrusted it; and determined henceforth more perfectly to meet our obligation and appropriate our privileges, we pledge ourselves to a prayerful endeavor to observe the following Code of Theory and Practice:

1. We will endeavor as individuals "to practice the presence of God" in our daily relationships, saving some time each day for Bible reading, meditation and prayer. At our tables we will express our gratitude to God in thanksgiving for his bounties. We will endeavor to live simply as becomes Christians, avoiding display and selfishness.

2. We will lend all possible aid to every effort to train and enlist the youth of our communities in the enforcement of law and the realization of their power for righteousness. We will encourage only the pure and ennobling in sports and amusements. We will abstain from gambling and speculative investments.

3. We will seek to make a good name for ourselves and for our Master by being courteous to all men, slow to anger, "turning the other cheek," "going the second mile," instead of standing up for our rights and going about with chips on our shoulders.

4. We will pay a fair living wage for service rendered, and a fair price for goods purchased, never taking advantage of the exigencies of others to secure savings or gains for ourselves. We pledge never consciously to purchase sweat-shop products.

5. We will faithfully perform our duties as citizens. We will vote as intelligently as possible, and with regard to moral ends, in primary, general and special elections, serving at the polls when needed and performing jury duty when summoned and free to do so. We will work for a better social order with more opportunities for employment and less inequalities in the distribution of wealth.

6. We will loyally honor and faithfully support our local church in the furtherance of its highest interests, whether it be of our own preferred denomination or not; we will work for true church unity; will generously share in organized agencies and in personal ministries for relief of the needy, foster efforts for education, social and industrial uplift, and do our part in promoting general neighborliness.

7. While holding with firm conviction to the religious faith whose revelation was begun in the Old Testament and completed in the New, we will not ask that every other Christian explain the profound mysteries of God and man in exactly the same terms or with the same emphases as we do; but will gladly fellowship, in worship and service, with all

who love our Lord Jesus Christ in sincerity, trust in his atoning death and resurrection for present and eternal salvation, and obey His word as Lord of life.

8. We will draw no line of invidious distinction between human races and colors, between our own country's social and religious needs and those of other lands; but will pray, give and work for the great underprivileged and unevangelized world as well as our own country, community and church.

9. We believe it is not optional but obligatory upon all Christians to bear witness to Jesus Christ, not only in life but by word of mouth, and that each believer should regularly be seeking to win individuals to Jesus Christ and to confession and open following of Him.

10. We believe that God is the owner of all and that we have been entrusted with the stewardship of all that he has committed unto us. A faithful stewardship of time and talent, of money and life, in obedience to Holy Scripture our rule of faith and practice, will solve many problems in our day and issue in poured-out blessing.

11. We believe that the outstanding and immediate need of our times is a spiritual revival, inspired of the Holy Spirit, honoring the Bible as the Word of God, issuing in passionate and loving witness to all that is distinctive in Christian truth and life, that will exalt the Lord Jesus Christ as the only Saviour of the whole world; and that sincere repentance, complete surrender and believing, and united prayer, are essential conditions of such revival.

### DO WE CARE?

The largest classified group in the composite life of this country and nation today is the group of unemployed—10,000,000 people. Marching in a column of fours, they would form a continuous line stretching half across the continent.

When a marching army crosses a bridge step must be broken lest the vibration of marching feet communicate itself to the bridge and destroy it. So the structure of this country's life and future existence is threatened by the tramping feet of this army of idle men.

An endless stream of new cars upon every highway. And beside the highways, the endless stream of homeless men.

Twentieth Century Limited, flashing on its way with passengers dining in air-cooled comfort. Beside the track, a negro woman, clad in the cast off garments of others, her face graven with resentment and sullen despair.

The marble steps of the city Art Museum—a futile shelter for homeless men against the storm and the night.

Politicians sell for spoils the city in whose streets men and women sell their souls for bread.

Can man master, control, and enjoy the blessings of a Machine Age? Or will the Machine Age crush its creators?

What a day and what a task for the Church of the Christ of Galilee!

FRED L. HALL in,  
The News Herald.

<sup>\*</sup>As Adopted by San Francisco Presbytery of the Presbyterian Church in the U. S. A., and presented at the seven district conferences on "Spiritual Awakening and Kingdom Advance."



# SERMON X-6

**W**HAT life in the long run does to us depends on what life finds in us. There, in a few words, is one of the most elemental and determining facts in human experience. Two men go down to the lower levels of a city, one a self-indulgent debauchee, the other a devoted Salvation Army officer. They see the same things, deal with the same people, are played on by the same circumstances, but how different is the result! One carries into that situation the spirit of a debauchee so that he catches filth from everything he touches, while the other carries the spirit of a savior so that he deepens his care for men, his pity for their weakness, his shame for their sin, his passion for their redemption. Not so much what life brings to us in her hands as what we bring to life in our spirits makes the difference between people.

Paul may well have had this truth in mind when he wrote to the Romans, "We know that to them that love God all things work together for good." If we omit the first part of that statement the remainder is incredible. All things by themselves do not work together for good and we may not pretend that they do. Paul, however, did not omit the first part. What he said is intimate and personal, addressed to us one by one. Into any situation, if we bring one set of interior attitudes we will get the corresponding result, but if into the same situation we bring other attitudes we will come out somewhere else altogether. What happens to us from without does not determine the consequence. What happens to us from without pulls our triggers and explodes us; the consequence depends on what was in us to explode.

Let me put this truth into my own language, Paul would say, and then you may translate it into your language if you wish to; only, do not miss the basic fact which I have tested out in life and know for certain: to them that love God, to them that carry that spirit into life, all things work together for good.

To one who feels an initial reluctance to believe this I commend the fact that this statement came straight out of Paul's life. It is a condensation of experience, not simply a venture of theory. How Paul grew, both in character and influence! His letters to the Thessalonians are good but his last letter to the Philippians and Ephesians, out of his final imprisonment, have height and depth, beauty and spaciousness not there at first. As for influence, at the begin-

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ning he was so distrusted by the Christian community that, had it not been for the good offices of Barnabas, he would have had no opportunity, but before he died he had laid the foundations of the churches across the Empire. Now, if at the end of that extraordinary life we ask what had been happening to Paul throughout the years, the answer is plain: all things had been happening to him. Worshiped as a god, stoned as a felon, shipwrecked three times, loved as a brother, hated as a heretic, imprisoned as a malefactor—all things had happened to him. Few men in history have earned by a life of hardship as much right as he had to speak and be listened to. All things had happened to him, and if in the end all things had amazingly worked together for good, the secret was inside Paul. What life did to him in the end depended on what life found in him.

Reluctant as we naturally are to apply so searching a principle to ourselves, we do in daily life see it operate. We can change any situation by changing our internal attitude toward it. Nearly fifty years ago my mother sent me to pick a quart of raspberries. I did not want to pick a quart of raspberries and I dragged reluctant feet to the berry patch in rebellion against an evil world where a small boy who wants to do something else has to pick raspberries. Then a new idea came: it would be fun to pick two quarts of raspberries and surprise the family. That changed everything. I had so interesting a time picking two quarts of raspberries, to the utter amazement of the household, that, although it happened nearly half a century ago, I never have forgotten it. But, alas, I often have forgotten the philosophy of it: what the circumstances and compulsions of life do to us depends on what they find in us.

As we face this truth, consider that here lies the realistic answer to the oft-repeated question, Is life worth living? How can one answer that in general? For millions of people life clearly is not worth living. Indeed, at this point some one here may wish to make a warm, protesting speech. Life may be worth living for a few, you say, the prosperous, the fortunate, who by heritage or achievement have been given the world's cushioned seats, but the ill-bested, the hard-put-to-it, the baffled, stricken, the cruelly handicapped—for millions of whipped and beaten men and women life is not worth living.

My friend, you are in so far right that the catastrophes of life can be appalling, and how some people stand up against the blows of ill fortune that land on them and the cruel billows of circumstance that roll over them one often does not understand, but on one matter of realistic fact your statement is mistaken. I challenge you on that. You draw the line through humankind with good fortune on one side and ill fortune on the other, and you imply that the people who find life abundantly worth living are merely or mainly on the fortunate side of the line. You are mistaken. From Jesus, poor, homeless, and crucified, or Epictetus, a slave and crippled, to some moderns we know, like Helen Keller, the personalities to whom life has been most worth living have been commonly not on the fortunate side of the line; they have not sat in the cushioned seats of the world.

Nobody ever finds life worth living. One always has to make it worth living. All the people to whom life has been abundantly worth living have made it

so by an interior, creative, spiritual contribution of their own, and such people commonly are not in fortunate circumstance. The ultimate testimony that a man's life is not worth living is, of course, that he kills himself. In these days one does not have to listen long, even in the circle of one's friends, to hear defenses of suicide. So many millions of people have lives that are not worth going on with, some say, why shouldn't they open the door themselves and escape? One who so speaks is thinking that it is the vast depressed masses of mankind who want to commit suicide. Upon the contrary, it is not so much the ill-bested as the well-to-do who destroy themselves. We have recently had put into our hands the most thoroughgoing statistical study of this matter ever made. "Prosperity," it reads, "often brings suicide in its train. The poor beggar holds on to life while the millionaire whose fortune has collapsed destroys himself." When that happens, the trouble is precisely where Paul located it, inside the man.

In this church a few Sundays ago, as the service closed, one man was heard to say in a low voice to his neighbor, "Well, I am not going to keep that suicide pact." I wonder whether he did have a suicide pact and, if so, who he was? Some beaten victim of circumstance? I venture not. All the statistical probabilities are against that. Trouble? Yes, the same kind of trouble that millions of people are magnificently meeting with something inside them that Paul called the love of God. The chances are that the failure of that man was inside. So the editor of the *New York Herald Tribune* said about a leading newspaper artist who killed himself some time since: he "was a successful artist, with editors eager to snatch the paper from beneath his pencil, but he found life emptier than do the hungry men on the bread-lines." You see, my friend, we are compelled by the facts to draw that line of yours in another place altogether. Some people who find life worth living are fortunate, some are unfortunate, but all of them have something inside of them.

At this point we commonly misunderstand persons who are so happy and seem so fortunate that, when exuberantly they tell us that life is worth living, we rebel and say, of course it is to you; what do you know about trouble? I always felt that way about William James of Harvard. He was so eager about life, so optimistic; he was so sure of himself when he challenged us to believe in life, that I used to wonder how much he knew about life in the raw. When William James died and Mrs. James asked Dr. George A. Gordon to officiate at the funeral, she wrote this: "I want you to officiate at the funeral as one of William's friends and also as a man of faith. That is what he was; I want no hesitation or diluted utterance at William's funeral." One admires a man whose wife can talk about him like that and yet I wondered how much he knew about life in the raw. How astounding it was, then, to learn from his published letters about those long periods of melancholia in his young manhood, month after month, with life utterly meaningless and empty, moods so desperate that his son has omitted some of the most depressed expressions of them. I have been surprised before by biographies of men I thought I knew but never more so than when in letters

(Now turn to page 22)

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## Sermon X-6

(Continued from Page 20)

of William James I ran on phrases like this, "All last winter, for instance, when I was on the continual verge of suicide." My word! That from William James! So, his radiance was a victory. He did not find life worth living; he made it worth living. When in his essay on "Is Life Worth Living?" he says, "My final appeal is to nothing more recondite than religious faith," he meant that. That was William James, the man, rediscovering, after nearly two thousand years what Paul found, that if all things are to work together for good in any man's life he must have within him a spiritual contribution of personal religion, of creative faith.

Is life worth living? Most people seem to think that a question about the cosmos. No, my friend, that is a question about the inside attitude of you and me.

Throughout this sermon I shall talk about this inward matter. In consequence, some may go out saying that I am an individualist and am not thinking about social questions. That is not true, but day after day I meet people who never will make any contribution to social questions until they first make this conquest of their own lives. Consider even President Roosevelt's case. If ever he succeeds in mastering the tragic situations which socially face this nation, the victory will go back to qualities of mind and character achieved when he mastered the personal tragedy which fell on him. I am thinking of social questions and of young men and women here who might contribute to their answering but who never will unless first of all, deep within themselves they learn how to make all things work together for good.

Consider also that we have here a practical answer to the baffling question whether we possess real freedom to control our lives. Determinism and free will, fate and freedom, have been endlessly debated, but the days come in individual experience and in social life when that question presses out of theoretical debate into practical urgency. That time is on us now. All things are happening to some of us and it does make a difference whether we think of ourselves as free, creative personalities, who can make all things work together for good, or as mere victims of fate.

Recently I had a letter from one of my radio auditors, a business man, apparently with no academic or theoretical interests, but wishing this question answered: Was he a thing mechanistically predetermined or was he a creative person who might control his life and circumstance? He wanted to know, and as one felt his urgency one saw that life had him in a corner where it was important to know. Life has many of us in that corner and whenever our minds face such a situation they begin tricking us. For when we are making a success and everything is going fortunately, we tend to believe in freedom and to think ourselves responsible actors, but when we are failing and desperate difficulties oppress us, we tend to think that we are being preyed upon by fate and that life is victimizing us. When we enjoy prosperity, we are doing it; when we suffer adversity, something is being done to us. So, as George Eliot said, our doctrines become names for our feelings. One, therefore, can observe a rhythm in individual life and in the history of thought—days of prosperity ac-

companied by belief in freedom; days of difficulty accompanied by belief in fate.

At no time in a man's life, however, does he so deeply need to believe that he is a free, creative person as when he is in trouble. In that situation a life like Paul's shines. Put him in a difficult place, as in prison with the Prætorian guard over him, and listen as he writes to his friends in Philippi, "I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel." Put him in a desperate place and he still knows that he is free to do something about it. He can make almost anything work together for good.

This morning I am not interested in the theoretical debate between determinism and freedom but, for all that, I am confident about the debate's outcome. Underline this: *the evolution of life has been a progressive development of free initiative.* Throw a boomerang and it will come back to you; that is a mechanical process. Loose a homing pigeon a thousand miles from home and it will return; that is a mechanical process plus something else. Let a Prodigal Son go into the far country and discover what it is like there and he may come back to you. Now we cannot by any possibility reduce that personal experience to the principle of the boomerang. The spiritual response of the prodigal is not explicable in merely mechanistic terms. Something new is there—freedom of initiative and choice. Evolution from things, through animals, to human personality has involved a development of free initiative.

What we are thinking about, however, concerns not so much the theory as the practical issue of the matter. Let us, therefore, put the case in terms of biography. Fairly early in his career, Beethoven felt the darkening shadows of his inevitable deafness. At first he was in despair. Why not? "What a sorrowful life I must now live," he wrote; "How happy would I be if my hearing were completely restored . . . but as it is I must draw back from everything, and the most beautiful years of my life will take wings without accomplishing all the promise of my talent and my powers!" So it looked and, what is more, so it would have turned out, had it not been for something else inside Beethoven. "There is no greater joy for me than to pursue and produce my art," he wrote in another letter; "Oh, if I were only rid of this affliction I could embrace the world! . . . I will seize fate by the throat; most assuredly it shall not get me wholly down—oh, it is so beautiful to live life a thousand-fold." In the face of that, how can a man believe in mechanistic determinism? No! So long as living personalities can so stand against antagonistic circumstances, saying, "I will seize fate by the throat," and then *doing it*, mechanistic determinism is incredible. Then, with awe, in Beethoven's case as in Paul's, one reads the consequence. One biographer, himself a musician, puts it thus: "We are eternal debtors to his deafness. It is doubtful if such lofty music could have been created except as self-compensation for some such affliction, and in the utter isolation which that affliction brought about." So Beethoven made all things work together for good.

This ought to dig deep into some one here. Some one certainly is here who

(Now turn to page 24)



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## Sermon X-6

(Continued from Page 22)

needs it. Stop being a fatalist. When we bounce a ball against a wall it returns in a predetermined direction; that is mechanistic reaction. But we do not need to behave like that. When life puts something up to us we need not react; we can respond. That is different. That takes our spiritual contribution in. If some one here is saying, I am in a desperately difficult place, I do not doubt you. Day after day I see people in desperately difficult places, but if some one else were in that same place, making response, the result would be different.

What do you suppose Paul had in mind when he described that response as loving God? Certainly he was not thinking of devotion to any far-off deity. He was walking in the deeper levels of the New Testament—"God is love; and he that abideth in love abideth in God, and God abideth in him"; that ye may be filled unto all the fullness of God." He was thinking of the inner depths of personal religion, where faith gives life meaning and purpose, where character is unified and organized, integrated and directed, so that we find things worth living for and adequate resources to live by, and at last can say with Browning, "Who keeps one end in view makes all things serve." In our capacity to make that spiritual response to life our freedom lies.

Finally, in this truth lies the practical answer to one of life's most puzzling facts—its appalling impartiality. Some here must have been holding in their minds another picture of the world altogether than the one I have been presenting. They see the appalling impartiality of life. So Ecclesiastes, the most pessimistic book in the Old Testament,

puts it: "All things come alike to all: there is one event to the righteous and to the wicked . . . This is an evil in all that is done under the sun, that there is one event unto all." So it looks. Birth and death, joy and sorrow, sickness and health, love and loss, happiness and tragedy—no respecters of persons—come to each, regardless of his character and his response. All things come alike to all.

On Calvary three crosses stood; on one a thief profane and blasphemous, on another a thief ashamed and penitent, on the third the Christ. Strange world where three characters so diverse hang on the same Calvary! All things come alike to all. This world is not run right, a man says. A shipwreck drowns in indiscriminate ruin good and evil alike; when a hurricane wrecks a village the churches and the schools fare no better than the brothels; an economic disaster engulfs the honest man and the crook, and death on the same day falls on some knightly servant of the common good and on some old philanderer who has dragged his miserable life across fourscore years. All things come alike to all.

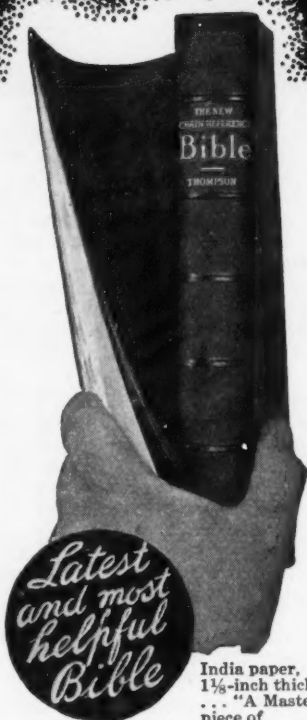
I wonder whether Paul had in mind that statement of Ecclesiastes when he hurled his challenge back, "To them that love God all things work together for good." In one sense they both are true. As Jesus said in his parable, one man builds a house on sand and another on rock and then the same thing happens to both—the rains descend and the floods come and the winds blow.

No preacher who takes his work earnestly can look out over congregations like this without pondering this matter. Since each of us must come to journey's end, for the most part what all things do to us will depend on what they find in us.



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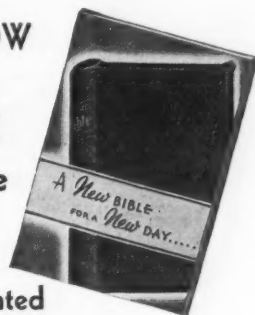
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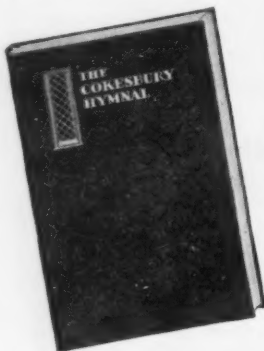
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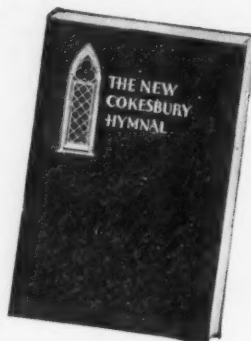
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#### CANADA

PROVINCE OF NEW BRUNSWICK

COUNTY OF BOYS

CITY OF MONCTON SS.

TO .....

WHEREAS information was laid before me, Donald Calkin, Esquire, Superintendent of Boys' Work in and for the Highfield Baptist Church, that your son in our C. S. E. T. Club, contrary to law, (?) did make boyish overtures to you to feast with him at a Father and Son Banquet.

And it has been made to appear to me that you are likely to give material evidence for the prosecution or for the accused in this behalf;

THESE ARE THEREFORE, to require you to be and appear before me, and before some one hundred and fifty other Fathers and Sons of the said Church as shall then be there, at Highfield Baptist Church, on the twentieth day of February in the year of our Lord one thousand nine hundred and thirty-one, at the hour of 6:30 p. m. to testify what appetite you shall have and what mirth your age conceals.

Herein fail not.

GIVEN under our hands and seals this fifth day of February, A. D., 1931, at the Highfield Baptist Church in the City of Moncton.

Director of Religious Education.  
Superintendent Boys' Work.

Marine United Baptist Church, Canterbury, New Brunswick, used this unique invitation to fathers' and sons' dinner.

#### THE MASTER'S MAN

My Master was a worker  
With daily work to do,  
And he who would be like Him  
Must be a worker, too;  
Then welcome honest labor  
And honest labor's fare,  
For where there is a worker  
The Master's man is there.

My Master was a comrade,  
A trusty friend and true.  
And he who would be like Him  
Must be a comrade too;  
In happy hours of singing,  
In silent hours of care,  
Where goes a loyal comrade,  
The Master's man is there.

My Master was a helper,  
The woes of life He knew,  
And he who would be like Him  
Must be a helper too;  
The burden will grow lighter,  
If each will take a share,  
And where there is a helper  
The Master's man is there.

Then brothers, brave and manly,  
Together let us be,  
For He who is our Master  
The man of men was He;  
The men who would be like Him  
Are wanted everywhere,  
And where they love each other  
The Master's men are there.

—William C. Tarrant.

# Peace and Preparedness

By George Hamilton Combs\*

*And the sword shall be beaten into plowshares.—Isaiah 2:4.*

**H**ERE is the most enchanting vision that ever swam in prophet's eyes—the vision of a warless world, a world where swords are beaten into plowshares, where the weapons of war are converted into the implements of husbandry, where destructive forces are converted into constructive forces, where the sword that took life becomes the plowshare that sustains life.

That vision, it must be confessed, accords illy with the realities of today. The sword is still a sword and threatening every hour to leap from its scabbard. The world seems to have learned little from the disasters of the past and today, only seventeen years after the close of the war that gutted the treasuries of the nations, peopled the earth with cripples and took its fearsome toll of twenty million lives, the Europe of today is an armed camp, a hundred thousand Italian soldiers are in Africa, the bloody conflict between Bolivia and Paraguay is still raging, Japanese soldiers, in their puppet Kingdom of Manchukuo, are in the shadows of China's historic wall, military alliances are being formed, munition factories are in full blast, armies and navies are being constantly enlarged, military airplanes darken the skies. Where's the plowshare?

Even the thoughts of men are chiefly engaged with war. The one live question in the world today, dwarfing all other questions, is, Shall we have peace or war?

There is no need in this presence to declare war an evil, least of all, to declare it an evil to you men who have looked it in its face, who have seen its horrors. War is hell. War is a thousand hells, all in eruption. But there is no wisdom in merely condemning it. Condemnations do not avert war. What can?

## I

1. You can't avert war by hamstringing the private manufacture of munitions. Many private munition makers have no doubt in many instances done their devil's best to stir up war, but the causes of war are rooted more deeply than in the facilities for war-making these manufacturers provide. Governments, as well as private manufacturers, can turn out munitions. You can't get rid of snakes by plugging up a few of the holes from out of which they wiggle.

2. You can't avert war by a partial or even a total disarmament. Disarmament is vastly to be desired. It would make peace-time burdens less heavy, but it would not prevent war. You could sink every battleship and every cruiser, you could burn up every military airplane, you could scrap every tank and every gun and leaving the causes of war

still rooted, nations would go to war with only clubs as weapons, or bare fists.

3. Wars cannot be averted by military alliances. Just now Europe is re-engaged in that futile game. Nothing can come of it. The pre-war alliance of France and Russia on the one hand, of the Central Powers on the other, was thought to be a preventive of war. Yet war came. For centuries the world has had such alliances and while they may have decided the issues of war they did not prevent war. Today Russia and France and Italy, perhaps Britain, may pool their military resources in view of the German menace, but these alliances will not plug the cannon's mouth.

4. Wars cannot be averted through any League of Nations pronouncements, nor any treaties, nor any peace pacts. They cannot be prevented by any Locarno stipulations, not even by the Kellogg-Briand outlawry of war. War is an outlaw but you can't stop his outlawry by calling him names.

5. You can't avert war, through the resolutions of pacificistic bodies, university, church, political, social. Two years ago Harry Emerson Fosdick of the Riverside Church, New York, preached a memorable sermon on war in which after indicting war on a dozen points he dramatically declared, "I renounce war, here, now and as long as I shall live." Highminded and stirring, this declaration, but the question is, not will Dr. Fosdick now and forever have done with war, but will war have done with him and with us? You can't prevent wars by resolutions, by indictments, by condemnation.

Then how? Only by the substitution of international economies for the wholly national economies that breed strife. Only by cleansing the hearts of the nations of the lust of territorial aggrandisements, of envyings, hate, revenge. Only through the realization of social solidarity, that the health of each nation is the health of all and the health



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of all is the health of each. Only through the recognition of the brotherhood of man. Only through the coming of universal good-will. And what can work this revolution? It is not a bromide, but a fact—**religion**. You've got to get the war spirit out of the hearts of the nations before you can ever get the war weapons out of their hands. We've got to learn to covet right, not might, to go to war not against the foe without, but the foe within, to slay, not our enemies, but our enmities. Jesus is the only real statesman this world has ever seen and he declared that the redemption of the whole social order waits upon a clean heart. Peace on earth waits upon the coming of good-will. That universal good-will has not yet come to bloom. Under present conditions we cannot say that under no circumstances will we

\*Country Club Christian Church, Kansas City, Missouri.



# To Pastors, Superintendents and Teachers

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draw sword, but we can narrow the chance of being drawn into war by definite decisions that certain kinds of war we will under no conditions undertake.

## II

1. First, a war for conquest, for territorial aggrandisement. We ourselves are not strangers to such a war, nor are our hands clean. While criticizing Japan for her wars, however disguised, for territorial increase; Germany, for her evident intent to annex Austria, round out her eastern territory, recover her lost colonies; Italy, for her manifest determination to gobble up Ethiopia; we ought to bear in mind that on occasions we have extended and rounded out our own national domain through war or threat of war.

But we will engage in no more such wars. We do not want another inch of territory obtained through force. Canada would round out our possessions, but he is worse than an idiot who would even consider a war against Britain to obtain so rich a prize. That five thousand mile line between us and Canada, without a single fort, without a single soldier is testimony to the peacefulness of our intentions and is an object lesson to the world. We don't want Canada. We don't want Mexico and our present surrender of the Philippines to the Filipinos is conclusive proof that we want no overseas country, no colonial possessions.

2. We will engage in no war to protect our investors or their investments in other countries. In South America, in Africa, Asia, on all continents Americans have made huge investments. But they must look for the protection of these investments to the countries in whose nests they have placed their golden eggs and not to Washington. A great deal of American capital, for instance, has been invested in China. Those investments were made with the full knowledge that

China politically, has not come of age. These investors took the risk of revolutions there, of the seizure of their property by the war lords, of invasions by Japan or other powers and having made the bargain they must stand by it, not look to the United States to save their bacon.

Further, in the event of war between other countries, rather than run the risk of becoming involved in that war, we would do well to keep our every ship out of the danger zone, keep every would-be American traveler home. This might mean upsets of trade, loss of markets, but such losses would be inconsiderable as compared with the titanic cost of a war, not to speak of the cost of life.

3. We will not go to war in defense of any other country, be it where it may. We will not go into another war to defend Belgium or any other European country. We will not go into another war to defend the territorial integrity of China or any other Asiatic power. In the event of the breaking out of hostilities in any part of the world in endeavors to draw us into the conflict, appeals will be made to our chivalry, to our pocketbooks, to our sense of justice, to our national pride. But they should be made in vain. I believe I speak the sentiment of an overwhelming majority of our people when I declare that never again to save a single national boundary, to relieve a single distressed country, will we draw the sword. Much the less will we plunge into another war in behalf of any abstract principle, such a principle, say, as the freedom of the seas, of that sacred thing we call democracy. Seas should be free, but we will not fight to keep them free. Democracy? If Democratic institutions elsewhere cannot stand without the prop of our armies then they can fall. Nor, certainly, never again shall we be deluded by the slogan, "A war to end war."

Now that we have a more spacious perspective, what did we get out of our participation in the late war? Did we battle for democracy? The nations of Europe in the main, are today under dictatorships, democracy is in the discard. Did we fight to end militarism? Germany, the defeated, is as militaristic as was the Germany of pre-war days; France, Italy, the victors, not less militaristic, but more, than before the first gun of the world war was fired. A war to end war? It is to laugh. What did we get out of that war? A momentary pride, a momentary glow of heart through the recollection of our humanitarian role, our altruistic aims and a momentary gratitude of the allied countries. What else did we get out of it? A hundred thousand and more of soldier graves. An army of cripples. A post-war artificial prosperity, the preface of the most staggering depression we have ever known. A bonus problem as prickly as a porcupine. We got, not the endearing gratitude, but the present dislike of the nations to whose succor we crossed the seas. We got the I O U'S of Europe for our billions—obligations already in part or in whole repudiated—and a body blow to all sanctity of international contracts. And today our one hundred and twenty millions of Americans stagger under the heavy burden of taxation that would be far lighter did but Europe—the Europe that is finding her billions to make ready for another war—pay us the debt she owes us. So far as I can see it, not one single good came to us for all our sacrifices of treasures and life. Go to Europe again to save this or that? Never again.

Nor will we go to China to save our markets to keep the open door open, nor save her from territorial losses or even dismemberment.

No, we aren't going to Europe or Asia



or anywhere else to fight. We are through with foreign wars.

If ever we go to war again—and God grant that we may never—it will be only in defense of our own shores. In that dreaded event, our countrymen, whatever their indictments of war, whatever the resolutions against war, whatever student bodies may say or church bodies may say, we would respond to the call of the colors and take up arms to defend our own. We will not fight for anything else, but we would fight in defense of our altars and our homes. Is it said that you can make no distinction between offensive and defensive wars? You can. Invasions or prospective invasions of our shores would make the war in which we should engage a defensive war.

The threat of such an invasion is at the moment happily remote. That we shall be drawn into a defensive war is not a probability, but it is a possibility.

### III

That there should be some degree of preparedness is, I think, admitted by all, save the ultra pacifists, who declare that to take up arms under any circumstances whatever is sinful and that rather than engage in warfare we should suffer our country to be invaded by an enemy country, to be conquered, to be apportioned among several powers, or to be gobbled up by one, to be drained of its resources, as has been India in times past, to be ruled from Berlin, from Tokyo, from Moscow. These pacifists, if they be logical, would have us go the lengths of being put in bondage as were the Israelites of old to Egypt, hewers of wood, drawers of water, makers of bricks for our conquerors under the task master's lash.

Now I think comparatively few of us would go to such lengths. If then they admit that under certain circumstances we should be justified in taking up arms it follows that we should have arms to take up. Wars nowadays cannot be fought with bare hands.

Further! If these ultrapacifists be right in their contentions, we should immediately get rid of every defensive weapon we now have. We should tear the uniforms off every soldier of our nation, should blow up every factory of munitions, should scrap our every military airplane, should send dreadnaughts and battle cruisers and submarines to ship's bottom.

Very few of us, as I see it, would go that far.

Then this follows: If a certain kind of preparedness is in wisdom that preparedness ought to be adequate. An inadequate preparedness is almost worse than no preparedness at all. It means that we should be drawn into a war from which we should emerge only as vanquished, not victorious, means that we should bleed, but bleed in vain.

We hear from a thousand platforms that preparedness cannot prevent war. It can't, always, it can, sometimes. If ours had been any sort of proper military preparedness, we should not have been drawn into the world war. Germany knew, of course, our potential military strength, but she knew too how totally unprepared we were for war and believing that she could overcome the Allied armies before ever we could put an army on European soil, she took the chance of changing us from a neutral to a foe and sank our ships on the high seas. Had our military strength been less contemptible, Germany would never have taken that risk, we should not have

(Now turn to page 34)

## Church Maintains A Cooperative Lodge

By H. L. Williams

ONE bit of distinctive work done by Union Methodist Episcopal Church of New York, C. Everett Wagner, minister, is its cooperative residence hall at 176 Park Hill Avenue, Yonkers, New York. This home, situated a half mile from the New York Central line at Yonkers, has accommodations for ninety persons.

The cooperative lodge plan is designed

Effort is made to allot to the members the kind of work for which they are best suited. Weekly consultations are held with the person in charge of the work schedule and a lodger can take his preference for certain hours and as far as possible they are adhered to. The work is also rotated as far as feasible.

### Club Life

The club life at the lodge operates on



The Lodge in Winter

for young men and women who are temporarily unemployed, studying, writing, doing a part-time job or a full-time one with small salary. The lodge, a spacious and hospitable semi-rustic hotel, is situated in a picturesque seventeen acre property, commanding a beautiful view of the nearby Hudson and the distant Empire State Building. Every room has running hot and cold water and many have private bathrooms with tub or shower. As a whole the members of the lodge have a good cultural background, and at the lodge they find it possible to retain and develop social and cultural activities ordinarily associated with a more expensive life.

The work part of the cooperative lodge plan involves members of similar social status doing the light labor which is important in the routine of living.

The work is divided into four departments:

1. Dining room and kitchen: waiting on table, dishwashing, some preparation of food.
2. Housekeeping: making beds, cleaning rooms and floors, sewing, window washing.
3. Office: clerical, bookkeeping, desk work, night watch, interviewing.
4. Maintenance: general repairs, work on the grounds.

the principle of doing the things which the members want to do. The lodgers enjoy an active social life. There are frequent teas, dances and entertainments. A dramatic group presents its own work. A weekly newspaper is published by the members. Bridge is popular, as is ping pong, and in the summer, tennis, swimming and hiking. As the desire or need arises, there are various group activities, a chess club, classes in languages, bridge classes, ping pong tournaments and bridge parties. After breakfast Sunday mornings a church service is conducted. On Sunday evenings there are speakers on a variety of subjects. In addition to the activities sponsored by the lodge, many members avail themselves of the privileges offered by New York City and are enrolled in the courses maintained by the city. They also take advantage of courses offered by local institutions.

The lodgers enjoy complete freedom in every respect, obeying only those rules laid down by the precepts of gentlemanly conduct and good breeding. Discipline has proven to be unnecessary. The initial two weeks probationary period, although its primary function is to determine the applicant's ability to fit into the group, helps to weed out undesirables

## For A Rainy Day

**T**HE Arkansas Traveller couldn't go out in the rain to mend his leaky roof—and when it didn't rain the roof didn't leak! So it was never mended. Preparing for the proverbial rainy day is sometimes like that. But most people are not like the Arkansas Traveller. The average man is anxious to be fully prepared for sickness, accident, old age, death, and other exigencies.

Suppose that a time-tested and reliable financial institution should say to you: "We will put \$12,000 in a contingent fund for you against the 'rainy day' that is sure to come. If you should be taken sick, you could draw \$120 per month up to 15 months out of your fund. If you should have to go to the hospital or require a trained nurse, you would draw an additional \$120 per month up to 3 months. If your disability should prove permanent, your fund provides \$60 per month, beginning with the twelfth month till you reach age 65, at which time you would draw \$6000 in cash.

"If an accident should destroy an eye or a limb, you could draw \$2000 cash from your fund and in addition \$150 a month during disability up to two years.

"If you should lose two limbs or two eyes by accident, you could draw \$6000 plus \$150 per month during the time that you are disabled, up to 2 years and \$60 a month up to age 65, when you could draw \$6000 more.

"This would all come out of your own rainy day or contingent fund. It would not be charity. It would be your own money, paid to you on a sound, tested, safe business basis.

"But sickness and accident are not the only rainy days. It will be an exceedingly rainy day for your family when Death calls you Home.

"If you should be accidentally killed, your family would draw your full \$12,000. Or if you should die of disease, a minimum of \$6,200 would be paid—more, if your fatal illness were of long duration.

"Then of course you might call retirement a rainy day. But really, if proper preparation has been made, retirement from the more strenuous activities of life is not a rainy day, but a play day, and this fund makes provision for that. When you reach age 60, 65 or 70, as you yourself choose, this rainy day fund would pay \$6,000 in cash."

Let us tell you more about it. There is no obligation and no agent will follow up. Just drop a card to the Ministers Life and Casualty Union, 15th Floor, Wesley Temple, Minneapolis, asking for information on our Rainy Day plan as announced in the October issue of *Church Management*.

Every man should prepare for the ruddy, carefree afternoon of life. It should include the richest, mellowest and most satisfactory of all his hours.

*"Grow old along with me! The best is yet to be,  
The last of life for which the first was made;  
Our times are in His hand, Who saith, 'A whole I planned,  
Youth shows but half; Trust God: see all, nor be afraid!'"*

—ROBERT BROWNING.

and keep infringement of the generally accepted rules of behavior at a minimum.

### The Financial Plan

From the cash contributions of the lodgers all operating costs must be met. A cooperative lodger meets his share of the expense at the lodge by both work and a small cash contribution. If he works twenty hours, he pays not less than \$4.75 a week to the general fund in exchange for room and board. If he works less than twenty hours his cash contribution is decreased accordingly. All are workers and all are guests.

From experience the lodge has worked out this financial plan: Each person coming to the lodge should have in reserve adequate cash to last one month. Upon admission to the lodge he pays for the first week and deposits five dollars against any indebtedness he may incur. In case he leaves the lodge through change of plans, his credit balance is refunded. The weekly obligation to the general fund is always payable one week in advance. This financial plan benefits equally all lodgers, for it keeps the weekly assessment at a minimum.

### A PEACE DREAM

I dreamed today of a fairer world,  
Though distant it may be,  
Where class and clan shall be submerged  
In one fraternity.

A world where love has conquered hate,  
And good will owns the day;  
Where hand in hand the races climb  
The long ascending way.

A world where war and clanging strife  
Have found at last surcease;  
And all our blighting jealousies  
Are melted down in peace.

A world where social justice reigns,  
And strong and weak unite  
To bring the greatest good to all,  
And glorify the right.

To haste that day and flood with light  
The pathway of the race,  
I ask to live and play my part  
Through Christ's sustaining grace.

—Rollin H. Ayres.

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## THE COLLECTOR'S PAGE

Conducted by Raymond W. Albright\*

ONE of the very interesting features of *Church Management* during the past year has been the page dealing with hobbies of clergymen. Many busy pastors in the parishes across our land find release from responsibility and real recreation in hobbies that are as numerous as new stamp issues under the Farley administration. Not a few ministers are ardent devotees of the collector's habit. *Church Management* feels that it has a real opportunity to render a service to its readers in devoting a page each month to be known as "The Collectors' Page." From month to month this page will be used to describe items of special interest to collectors, methods for determining the value of collections, new fields for the collector, odd facts relating to the collecting game, and many other topics. We shall try to cover all the major fields of collecting interest including stamps, rare books, first editions and sets, coins, prints and etchings, and perhaps even antiques.

In order that this page may mean the most to all of the subscribers interested it will be necessary to have your frank reactions, your sympathetic cooperation and also your helpful contributions. Will you please be frank to write me directly about your special interests in collecting, about your unusual finds, and the type of discussions which you feel would help you and others most in the cultivation of the mild form of insanity by which all collectors are afflicted.

Did you know that our editor-in-chief is a collector of first editions? Look up Dr. Leach's excellent review of Reginald Brewer's new book *The Delightful Diversion* which appeared in the July issue. Mr. Brewer who is an advertising expert in Detroit is much enthused about our new venture in "The Collectors' Page" and has offered us his assistance. He is especially interested in our suggestion that ministers collect first editions of their favorite theological writers which we propose to discuss at greater length in a short time.

Recently a magazine circulated internationally carried the name of a clergyman in Brooklyn who is establishing a Bible exchange. Many ministers find a great deal of joy in collecting Bibles which have a sentiment attached to them. Have you ever considered the

matter of collecting first editions of Bibles? Just today I was able to lay my hands at least on a 1763 edition of a Christopher Saur Bible printed in Philadelphia. A week ago I bought a first edition of the American Revised Bible for a dime. To the non-clerical collector some of these items are not of very great interest. Yet to us in the profession, I believe we may take a great deal of pleasure in dreaming that the very book we have may have been the very first one from the press or perhaps used by the author or editor himself, as the case may be. Incidentally if you should be able to lay your hand on a Saur Bible of the third edition you may count yourself most fortunate. Any collector will be much interested in your find.

### Ministers Enjoy Their Hobbies

How enthusiastic have ministers become over their hobbies? Some have actually listed their names in advertisements in papers and magazines devoted exclusively to stamp collecting. Last week I stopped into a book shop along the sea-coast in New Jersey and found at least a trace to a first edition of H. B. Stowe's *Uncle Tom's Cabin*. But it was of almost equal interest to discover from the proprietor that every morning a certain clergyman from the community drives more than ten miles to come into the store to glance over their new accession of the previous day. He does not want to allow a single opportunity to escape him, so he comes regularly and never needs to stay very long. I can imagine how much easier this minister works with concentrated energy all through the day because he has set himself at ease that at least in his favorite store no one else is purchasing that first edition or set for which he has been so patiently waiting. Yes, ministers across our country have been and are becoming enthusiastic collectors.

There are always those who are very skeptical and must be shown the reasons why a minister should spend time gath-

ering materials of interest to collectors. All true collectors gather their prizes for the sheer love of the collections and distinctly not for the purpose of selling their find to the highest bidder. It is a satisfaction to know that a stamp which you found in an old volume or that a coin which your grandfather willed you upon his death has increased in monetary value. Yet the joy of having a first edition of a favorite author or preacher, or even of having a stamp or coin which so directly connects you with the real past is joy and satisfaction sufficient for the collector who plays the game for all that is in it. And who knows but that through such interest one may actually find very valuable information in many other fields. One collector I know has unearthed some genealogical information through three song books published on an inconspicuous Pennsylvania press before the Revolutionary War. He found the names of three men of his own family connection on the title page of these three editions and he is very happy in his dual find—early publications and family history.

### Curiosities for the Collector

Belgium has a Blue Law Stamp. It specifically states that the letter is not to be delivered on Sunday. "Ne pas livrer le dimanche niet bestellen op Zondag."

\*\*\*

The first and second editions of Lew Wallace's *Ben Hur* are distinguishable by the dedication "To the Wife of My Youth." Soon after the appearance of his book Mr. Wallace received so many letters of condolence from his friends that in the later editions the dedication was made to read "To the Wife of My Youth Who Abides with Me Still." The first edition is bound in blue cloth and the second in brown.

\*\*\*

Many first editions are identified through type errors. One which will interest ministers is the first edition of Edith Wharton's *The Age of Innocence*. In typing the pages the typist put in a burial service where the marriage service was intended. Christopher Morley's *Parnassus on Wheels*, in the first edition had on page four "Y ears" instead of "Years." That is the identification for the first edition.

\*\*\*

Ministers who have items for sale or exchange, or wish to buy, may list their wants on this page at the classified rate of five cents per word.

\*Dr. Albright is Professor of Church History, Evangelical Theological Seminary, Reading, Pennsylvania. He may be addressed care of Church Management, Auditorium Building, Cleveland, Ohio.

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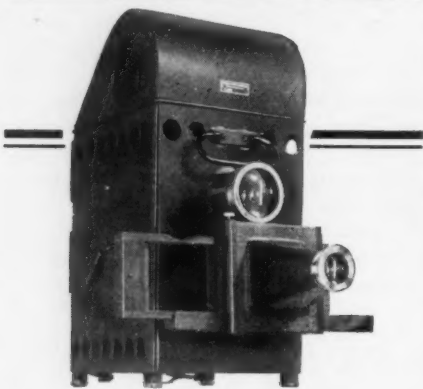
**The Sex Factor in Marriage** by Helena M. Wright. A woman physician appraises the part that sex has in a happy marriage. \$2.00.

**So Youth May Know** by Roy E. Dickerson. Prepared as a guide for young people—both male and female. \$2.00.

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# Over the Horizon Trail

## A Funeral Sermon

By T. M. Atkinson,

First Baptist Church, Arcata, California

*For it is soon gone, and we fly away.*

Ps. 90: 10

**F**OR it is soon gone, and we fly away." The Psalmist was talking about life. Life the fleeting, life the changing, life that begins and then —ends. So have we too seen life, for it is soon gone.

In the California hills I used to know a little, shut-in valley which lay at the head of a narrow, winding, tree-filled canyon. A little cup of a valley with just one lonely ranch house in the center. It was there we used to find the earliest and the brightest of the golden poppies in the spring. The sky overhead seemed always blue with fleecy white clouds sailing across when we went there. And the mountains round about seemed completely to enclose the little valley with an eternal wall of protection.

Someone once lived in the house in the center of the sheltered vale. I often used to imagine a child growing up there to youth and manhood. Day by day, as he grew, he would gaze upward at the towering peaks which surrounded him. As a child his thoughts would not carry him far beyond the enclosed valley. But as he went on into youth his imagination carried him beyond the confining ramparts and he dreamed of what lay just over there. Beyond the narrow, near horizon: what wondrous things over there? What sunny fields, what pleasant people, what great adventures just beyond the ridges? So he grew up to young manhood. And then, one day, he put away all his valley occupations, tightened his shoes on his feet and took his journey over the rim to whatever lay beyond. The little valley and the little house remained lonely and desolate after that, for—he never came back from his far journeying.

Something like that, it seemed to me, is life. We grow up from childhood for a longer or shorter sojourn in the little world we know. That world we know may be very beautiful and pleasant to our youthful hearts—filled with flowers and green rippling grasses, with bird songs in the air and fragrance of growing things all about us. There are those who care for us and love us in that valley of youth, and it is a delightful place to know and to live in. Yet, day by day and year by year, we become more and more conscious of the near confines of that small place we call life. The horizon that shuts us in seems near and tantalizingly secretive of something. We begin to wonder what is over beyond the horizon there. Then the challenge comes—maybe soft and almost silently—to explore, to see what lies just over there beyond the seen. And then, one day, we catch in the far distance the clear, challenging clarion of an unseen trumpet, a call unheard by others near us. "Something lost behind the ranges; lost and waiting for you! Go!" Then we lay aside our accustomed busynesses, tighten our shoes on our travelling feet and away over the mountain wall that has

encompassed our childish world, out into the far beyond.

But beyond the horizon to—what?

If we had ourselves travelled a trail that led from that bit of a flower-strewn California valley, up to its surrounding mountain barrier, and had looked off over the edge westward to see what lay beyond, there would have been for us a heartening, wonderful sight. For as, after our long struggle up the mountain barrier, we topped the ridge at last, we would look toward the widening west. Our gaze would travel quickly over intervening lowland and blue waters of a splendid bay until, in the distance, yet not so far away either, a great and towering city climbing up its own hillways. A city set beside a Golden Gate. And as the morning sun broke over the hills behind us, ten thousand windows would catch its golden gleam and turn themselves into ten thousand golden welcoming lights. Then we would put our travelling feet in the way that leads thitherward and would travel on to that same city of shining golden windows beside its Golden Gate.

Life—"It is soon gone, and we fly away." Yes, but into no desert, necessarily. Into no gloomy, wierd, dank, whispery place where only nothingness reigns supreme. No, not that! For—he hath prepared for us a city.

It may be that we go alone in our adventurous exploration over our far horizon. But we are not alone for long. We go to a place of houses and homes and friends where, surely, loved ones are. For there has gone one before us over that same mountain barrier who went to prepare a place for us, that, as he said, where he is there we may be also, for "in my Father's house are many mansions; if it were not so, I would have told you."

Aye, "we fly away"—but to a city that hath foundations and whose King is the Lord of Life.

## GOD AND HUMAN FREEDOM

Last summer I recall that more than one radio question was to this effect: "If God loves men, why does he allow them to destroy their souls and go to hell?" Our human analogies ought to suffice as an explanation. A father loves his son, but can he chain and muzzle that son in order to keep him from running away as he would a dog? No, the chain and muzzle would make a dog spirit in that son. If the son is to grow up into full manhood, he must have certain freedom of will and choice, and the very love of the father for his child causes him to give the boy his freedom. Likewise it is the very love of God which leaves us our freedom. The Divine Presence does not break in on any personality. "Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him."

Ralph W. Sockman in *The Christian Century Pulpit*. The Christian Century Press.

# Jewels to Crown the Worship Hour

By Ronald E. Terry

## ARMISTICE SUNDAY

### Call to Worship:

Glory to God in the highest, and on earth peace, goodwill to men. Blessed are the peacemakers for they shall be called sons of God. I will hear what the Lord God will speak, for he will speak peace unto his people.—The Scriptures.

Sing: "The Lord is in His Holy Temple."

Let us now wait before God in silent prayer:

### Invocation:

O God, the Father, and Christ, the Prince of Peace, take away from our hearts all hatred and prejudice and whatsoever may hinder us from godly union and concord, and breathe into us the spirit of thy peace which passeth all understanding.—Author unknown.

### The Offertory:

The Sentence:

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith, Thy God reigneth! For he will judge between many peoples, and will decide concern-

ing strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.—The Scriptures.

### The Offertory Solo:

The Offertory Hymn: "Savior, Thy Dying Love," one verse.

### The Offertory Prayer:

O God, our help in ages past, our hope today and forever, have mercy upon our humanity in its blindness, its bitterness, and its confusion. Thou who hast granted to our age to discover such wonders of thy mind and such mysteries of thy handiwork as to give man such vast power for good or ill, let us not use thy beautiful power for cruel and unworthy ends. Stay our hands, and teach us to use thy power to serve thy holy will on earth. Through Jesus Christ our Lord. Amen. —Author Unknown.

### The Benediction:

Now unto God, the Father of all people, and unto Jesus Christ, the brother of all mankind, be our honor and adoration, our devotion and consecration, even now and forevermore. Amen.

## THE MUNITION MAKER'S PRAYER

Great God of Battle, hear us while we pray

For greater profits than we now receive.

Grant us another war without delay,  
Since mothers now have almost ceased to grieve

Because of sons whose blood we sacrificed

A few short years ago. Their younger sons

Are at the age, when, in the name of Christ,

They can be used as fodder for our guns.

So help us to arouse men's fear and hate,  
And let the tongues of pacifists be dumb.

Great Lord, make haste, else it may be too late

For us by war to make Thy Kingdom come.

And don't forget the profits that accrue;  
We'll use a tithe to build a house for you.

E. Guy Talbott.

## BOOK WEEK

"Reading for Fun" is to be the theme of the 1935 Book Week, November 17th to 23rd. It is to be a seven day festival devoted to the enchantment of reading, with children who have already discovered books that absorb and delight them sharing their joy in reading with others who have not yet found out how much sheer fun it is to read. While some boys and girls enjoy reading for information and authors and publish-

ers in recent years have provided very delightful books of this type for young people, the chief emphasis during the 1935 Book Week will be on the broad field of imaginative literature, the classics and modern tales of character, of far places, of humor and fantasy.

In *Roads to Childhood*, Anne Carroll Moore says "Dreams, fancies, humor, are the natural heritage of childhood and are at the foundation of what is beautiful and poetical in literature, art, and human experience. Never in our history has there been greater need for men and women of vision and power to persuade. These qualities may, and assuredly do, take form and clarity from the facts of science, but they live only in literature and in the aspirations of the human heart. This statement of Miss Moore's seems to sum up very happily the theme of Book Week this year.

A new poster and leaflet of suggestions for Book Week exhibits and programs will be ready in September. Schools, clubs and church groups are requested to send the usual fee of 25 cents to the National Association of Book Publishers, 347 Fifth Avenue, New York, N. Y.

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## Peace and Preparedness

(Continued from page 29)

been sucked into that maelstrom of world strife, we should be having no depression, no idle mills, no bread lines today. Admittedly preparedness does not always save a nation from war, but it does sometimes.

What is the present situation? Protests are being heard in many quarters against the proposed increase of our army and navy. We hear cries of "militarism," that we are inciting other nations to greater efforts in building up their armies and navies, that we are heading towards war. But what are the facts?

With the proposed increase of our army we have only a little more than an armed police force, an army smaller by far than little Belgium or any of the small Balkan states. With the proposed increase of our navy we shall still be under the strength permitted us by the Washington treaty. It is said that if we do not build up to the strength accorded us in that treaty, other nations will not and so it will be a potent peace example. But it doesn't work out that way. We have gotten far behind the ship building permitted us by that treaty, but has that example kept other nations from their navies' increase? Indeed, no, Japan, for all our good example, is right up to the limit accorded her by that treaty.

What good would come through our preparedness for the grim eventuality of war?

1. For one it would greatly diminish the chances of our becoming involved in war. Total unpreparedness would be an invitation to war. We would be but as a fat goose to be plucked by other nations. We are not a militaristic people. We do not want war. We seek neither territory nor revenge. Our preparedness for the war grapple would be only as a preparedness for the grapple with disease.

A demonstrated world recognized military strength would, to speak plainly, powerfully make for continuing peace between us and that marvelous nation, Japan. That country with which we pray we may be enduringly at peace has greater incitements to go to war than any other country. **First:** Thus far, through war, she has come to great territorial gains, gains in the war with Russia, gains in the world war, gains through her recent raiding of China's territorial preserves. **Second:** Through the war with the colossus, Russia, she came to world prestige. **Third:** She has rightful cause for ill will towards us in our refusal to put the immigration from Japan on the same quota bases allowed European states. **Fourth:** She has the sense of superiority coming from her capture of world markets in which we were one time almost supreme. **Fifth:** The rulership of Japan today is vested not in the people, proud but kindly, not in the sacred Emperor himself but in the army, or more exactly in the military clique that controls the army.

But, spite all this, the Japanese are realists. It is conceivable that they might go to war against an unarmed America; it is inconceivable that they would go to war against an America prepared.

2. In the dread eventuality of war, preparedness would save us from the tremendous losses both of treasure and of life that are suffered by a nation unprepared, that were suffered by us in the world war. Our unpreparedness cost us billions of money. It cost us the lives

of thousands and thousands of our boys. "I don't want to raise my boy to be a soldier"? Very well, but if war should come and that boy be forced to meet a trained enemy, I should want him to have more than a dog's change to live.

3. Preparedness will give us weight in all world councils and do much to further the cause of world peace. This race of armaments must cease, the delimitation of armaments begun, or the world will be beggared. This race will end, this delimitation of armaments begun, only through world agreement. This agreement will come at the table round which sit the representatives of the nations. What weight shall we have in such discussions? It will be the weight of our preparedness. If we have neither army nor navy our influence upon such a conference would be but as the weight of a feather. We could not successfully propose any sacrifice of existing military strength unless we had some strength of our own to sacrifice. Our words will have only the force of what we propose to surrender.

I plead for a proper preparedness then, not for war's sake, but for peace's sake. I regretfully dissent from the resolutions that are being passed by so many pacifistic bodies, church and others. I am fully aware that in pulpit pronouncements on this subject, I stand almost alone. I may be wrong, but I am right, as I see it, and to myself I must be true whether I stand with the majority or the minority.

In whole, in the present troubled state of the world, I believe it our bounden duty to make ready, not for the immediate probability but the grim possibility of war. To prepare to meet war, not as we would prepare for a party, but for a pestilence.

We would war against war through sermon, tract, written word, pronouncements of all peace loving societies and war against it also by making our shores so impregnable that no nation shall dare their violation. We would make ready for it as we would carry a life belt in our ship's cabin or a parachute in the air-plane, praying God that we should never need the one or the other. What adequate preparedness, translated into the terms of ships and guns and airplanes may be, I have not the slightest idea. I hold no brief for any specific programme. So far as I know there is but one minister of religion, and he a Detroit, a priest of Rome, who holds himself capable of advising the Congress and the President on all matters political and economic and one such clerical omniscient is enough, perhaps more than enough. My plea is for a principle, not a plan.

Two things all of us can do: We can, to the extent of our influence, make for a public opinion that supports preparedness for possible future eventualities. We can refuse to be caught up by the hysteria of war talk. We can refrain from any word or action that would offend that proud and sensitive people, the Japanese. We can will peace, not war. We can begin with ourselves and create in our own hearts the spirit of good-will toward all men. We can free ourselves from our contempt and our hatreds of other peoples. We can so shape our domestic economies that they shall make for concord rather than for discords with other peoples. We can, outside of the framework of the League of Nations, as I see it, join with other nations in every move that makes for disarmament, for a better understanding between the nations.



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# BOOK BROADCASTINGS

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## What the Writers have to Offer

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### *Theology*

**Nature, Man and God**, by William Temple, Archbishop of York. Macmillan and Company. 530 pages. \$6.00.

This volume forms the Gifford lectures in the University of Glasgow during the academic years of 1932-1933 and 1933-1934 by the archbishop of York. The author's purpose has not been to construct, stage by stage, a philosophical fabric where each conclusion becomes the basis of the next advance. But he has endeavored to provide a coherent articulation of an experience which has found some measure of co-ordination through adherence to certain principles. The author sees that the dialectical materialism of Marx, Engels and Lenin has so strong an appeal to the minds of many and has so strong a foundation in contemporary experience, that only a Dialectic more comprehensive in its range of apprehension and more thorough in its appreciation of the inter-play of factors in the real world, can overthrow it or seriously modify it as a guide in action. The author has sought to make a contribution toward such a Dialectic.

The book is divided into two parts. The first ten lectures deal with the theme, "The Transcendence of the Immanent" while the last ten lectures continue the Dialectic under the title, "The Immanence of the Transcendent." The thought of the book progresses in a very clear manner. The first two lectures make an outline statement of the field of enquiry and state some elements in the main problem. The third and fourth lectures make a survey of past theories especially of the Cartesian Faux-Pas and clarify the enquiry which the author is about to make. In the fifth lecture the problem is stated and the first dialectical transition is made. He believes that the world as apprehended is now something which antedates apprehension. The world which we apprehend is apprehended as having been extant historically before any one apprehended it. Therefore as far as our experience is concerned our author thinks apprehension takes place within the world, not the world within apprehension. The recollection that Mind is a factor in the world leads the author to reconsider certain characteristic activities of Mind and characteristics of mental activity. This is done in the next four lectures. Following the thought of Professor Whitehead on many points the author discusses the subjects of Truth and Beauty, Moral Goodness, Values in their relation to the world, and the ideas concerning Freedom and Determinism. The tenth lecture brings the first part of the book to a partial conclusion when the author parts company with Professor Whitehead and maintains that there is at work within and throughout the cosmic process a spirit which also transcends it. This is the second dialectical transition the author makes, and leads from the doctrine of Immanence to one of Transcendence.

Lectures, eleven to thirteen inclusive, set out some of the ways in which the transcendent mind, by its immanent operation in the world, makes itself known to finite minds. Since all theistic schemes of thought are confronted with the problem of evil the author devotes his next two lectures to a consideration of this subject. This forms his third dialectical transition. In the next three lectures an investigation of the commonwealth of value, meaning of history, and eternal life is made in order to set out the significance of the finite in the scheme of the whole. The nineteenth lecture attempts to give some apprehension of the meaning of the world as so far understood for that transcendent mind in which it is grounded. The final lecture surveys the entire argument and concludes that natural theology culminates in a demand for the specific revelation which its principles forbid it to include in its own province. This is the fourth and last dialectical transition. A study of natural theology, because of its nature, can only indicate, not expound, the theme to which this transition leads.

This book is religious philosophy expressed in its most forceful terms of modern and practical experience. It is an admirable attempt to state a thorough and comprehensive dialectic which will successfully face the dialectic of Marx, Engels and Lenin. W. L. L.

**The Christianity of Ignatius of Antioch**, by Cyril Charles Richardson. Columbia University Press. 120 pages. \$2.00.

The purpose of this study is to examine the Christianity of Ignatius and its relationship to the religious ideas of his predecessors—especially Paul and John. The work represents a large portion of a thesis written under the supervision of the faculty of Union Theological Seminary, New York, and accepted by them for the degree of Doctor of Theology.

The nature of this study has made it necessary for the author to exclude all discussion of church order and monasticism. His study assumes the main tenets of Lightfoot's monumental work on the text of Ignatius. The shorter Greek Recension of the seven Epistles of Ignatius are understood as his genuine work.

After an introductory essay the author discusses the Christianity of Ignatius under several topics: Faith, Agape, Life, Unity, God, Spirit, Heresy, and the Eucharist. The two concluding chapters compare Ignatius with Paul and John. The author has summarized what may be called the creed of Ignatius in these words: Jesus Christ was truly born in human flesh from David's seed (the Virgin Mary) and the Holy Ghost. He was baptized by John, crucified under Pilate, and resurrected in the flesh. Lastly, there is a conviction of the unity of God and the revelation He has made of himself through his word in the letters of Ignatius. Christianity, to Ig-

natius, is comprehended in faith and brotherly love. The one is the origin, the other the climax of the Christian life. The former implies a vital personal devotion to the Lord Jesus Christ, the latter summarizes the issuing life of brotherly love and moral rectitude.

The thoroughness of this study is evidenced by the appendices, indices, notes and bibliography which conclude this volume. The author defines and gives evidence for the two heresies which Ignatius attacked in his letters. The notes not only demonstrate the author's careful study of the subject but also give many instructive insights into the thinking of this early Christian. This work is a model for a doctor's thesis for it combines scholarly methods and judgments with clearness of expression.

W. L. L.

**Christian Realities**, by Robert E. Speer. Fleming H. Revell Company. 258 pages. \$2.50.

The author of this volume of seventeen addresses on "some aspects of Christian faith and experience" is Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. Four of these addresses deal with missionary themes, and the entire volume expresses a fervently evangelical spirit. The other chapters in the book are mainly concerned with reaffirming the "old simplicity of historic faith" and with inspirational subjects.

Dr. Speer affirms the cardinal points of his credo in the two opening chapters—"What is Christianity?" and "What Jesus Does for Us." He defines Christianity as "a body of facts," "a set of convictions with regard to the meaning of those facts," and as "Christ for men and in men." Ministers will find some very helpful and suggestive sermon material in this volume, especially in the chapters entitled "Life's Simplicity and Complexity," "The Gains of Conscious Unattainment," "Finding One's Self," and "An Adequate Gospel for the Need of the World." Dr. Speer's style is clear, forceful, and persuasive.

Whether or not one agrees with the conservative theology of the author, this is a thoroughly rewarding and challenging book for preachers. J. C. P.

### *The Church*

**Chaos in Mexico**, by Charles S. MacFarland. Harper and Brothers. 284 pages. \$2.00.

The author of this study is well trained by his past experience to interpret the conflict between church and state in Mexico. For more than twenty years he has been the senior administrative officer of the Federal Council of Churches of Christ in America and in that capacity has been particularly interested in the relationship of different Christian groups with each other and with the state. The author's study entitled *The New Church and the New Germany*

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which appeared last year has already made him a recognized interpreter of the problem of church and state which most of us had thought had disappeared but to our surprise is becoming more important every day.

This study of the relationship between church and state in Mexico has an excellent balance between the statements of fact and their interpretation. The author has not allowed his book to become a volume of prophecy. But the reviewer was forced to think in terms of prophecy after reading the author's two chapters on the State and Church as it has existed during the past seventy-five years in Mexico. One of the most valuable contributions of these two chapters lies in the data which the author has collected and has presented in clear and accurate summaries.

It is not surprising to the reviewer to find that the author believes the heart of the problem between church and state in Mexico concerns the subject of education. We have seen this very problem forced upon certain states in our own country this last year. The points of view as taken by leaders of church and state are not confined to a few outstanding men. But the author has sought as many different authorities on both sides as it has been possible. The chapter in which the author gives the viewpoint of the Mexican people themselves is an excellent index of his fair-mindedness toward the problem. His chapter on the Protestant Church in Mexico today rounds out the religious picture and shows the readers that the problem of church and state is not simply confined to the Catholic Church. The Protestant church is, or should be, deeply concerned.

The author in his last chapter which gives his conclusions to the questions raised in the book believes there are two issues before us today. The first is the problem of the relation between Church and State, and between nationalism and super-nationalism. The second is the common danger of political and social tendencies toward materialism and humanism which all religions alike face. This is an important and sympathetic study of a serious problem which must be solved.

W. L. L.

An Outline of Church History, by Theodore Huggenvik. Augsburg Publishing House. 297 pages. \$2.00.

This volume is written by a Norwegian Lutheran scholar. The author is Professor of Religion, St. Olaf College, Northfield, Minnesota. It has been prepared primarily for Lutheran students. The general purpose of this study manual is to present a brief outline of the history of the Christian religion. It follows the usual method of presentation in its main outline and emphasizes the epoch-making periods in the Christian Church's development rather than the more commonplace expansion. First, an orientation of the church's history is given, including a general survey and a record of the Christian message—its content and reception. Next, brief preliminary observations are made, such as a definition of the church. A survey is made of the world's preparation for Christianity's coming, likewise Christ and the early church are also given consideration. The origin, early development and inner life of the church are each briefly sketched from the Apostolic Age to 100 A. D. The spread and development of the church from the Post-Apostolic Age to King Constantine's death (337 A. D.)

is briefly given. The heresies and schismatic tendencies in the early church along with the great doctrinal controversies are considered as well as the Ecumenical Councils. The outstanding events and developments that brought outstanding changes in the church of the medieval period (596-1500) are surveyed. A general survey of the Protestant reformation in Europe until modern times is outlined. The Roman Catholic counter-reformation is likewise briefly sketched. The numerous religious tendencies in Protestantism from the reformation to modern times are briefly discussed. The Reformed and Catholic Churches in America are hurriedly surveyed. The growth and development of Evangelical Lutherans in America are described. Sixteen short supplements conclude the volume and an excellent index is found at the end of the book.

H. D. H.

The Fact of the Christian Church, by P. Carnegie Simpson. Fleming H. Revell Company. 191 pages. \$1.75.

The professor of Church History in Westminster College, Cambridge, who early in this century wrote, *The Fact of Christ*, now presents this volume, a study of the church. It is not church history—the author says he is concerned with spiritual biology and not ecclesiastical anatomy. Six lectures comprise this book.

Chapter I. "The Church a Continuous Life," is suggestive and thought provoking. The reviewer found the beginnings of a sermon in it. In Chapter II, the theme is developed that the Christian Evangel is Christ. The greatest failure of the church is when its message is allowed to become depersonalized. The chapter, "The Gospel in Word and Sacrament," is stimulating. As he sees it the sacraments are sacraments of the gospel. "It is the evangelical in them which makes them sacramental." Writing on the development of doctrine Dr. Simpson pleads for a restatement of theology, a statement in terms of our own categories of thought, based upon the facts of religion, cautious and restrained in its inferences from these facts, and distinctively Christian in note. The lecture, "Elements of Order and Unity," is one of the best. Suggestive quotations follow. "The church cannot make a man a minister . . . It can recognize him and place him in due *ordo* in the visible church." "The Evangel and Civilization" is also good but a clearer statement of the social mission of the church would be appreciated.

C. W. B.

The Conflict Between the Civil Power and the Clergy, An Historical and Legal Essay, by Emilio Portes Gil, Attorney General and former President of the United States of Mexico. Published by the Ministry of Foreign Affairs, 1935. 135 pages.

Every enemy of the Mexican anti-clerical policy ought to read this book. For there is a chasm between the positions of its friends and enemies which only factual understanding could bridge. In the final analysis, the cause of this difference lies in the premises of the proponents. The Church deduces its rights and weapons from a super natural thesis: the power of the keys. Its first document, as potent in subsequent legislation and practice, as is the Treaty of Versailles in all post-War diplomacy in international relations, was the Papal Bull of May 4, 1493, whereby the New World was divided between



Portugal and Spain. Reason inquires: "By what right?" Answer: "By the power of the keys." From that date to the present, the Church has continued its logic of the supernatural. Only recently, relative to Mexico, the Catholic paper most read among us openly threatened President Roosevelt that, unless he coerced the Mexican government on behalf of the Church, by pacific or military means his administration would have itself to blame for any measures the Church or her friends might take against it.

The materials of this book consist of legal and other materials gleaned from the entire modern era of the Republic in its relationship with the clergy. They show, from the government's viewpoint, that the modern spirit of man, expressed in Mexican institutions evolved from the genius of her people and the gains of the revolution, will not be repressed into the confinement of supernatural logic and extra-national interests. That man in Mexico and in every nation, is rising to defend his right to life, liberty and the pursuit of happiness, here and now.

J. F. C. G.

### Preachers and Preaching

**The Blessing of Believing**, by Strother A. Campbell. Fleming H. Revell Company. 121 pages. \$1.25.

There are sermons which make an excellent impression upon audiences which when put into cold type are tedious and profitless reading. Yet it can be said with a high degree of assurance that good sermons, at least nine times out of ten, are exceptionally fine reading. This volume of ten sermons by Dr. Strother A. Campbell, pastor of the Baptist Temple, Charleston, West Virginia, is a delightfully readable book. The sermons are practical, inspiring and spiritually-illuminating. He who reads one of the discourses is practically certain to read the other nine.

Among the titles are "A Sky Full of Eyes," "Unsullied Souls," "Our Report on Life," "Bantam Baptists," "Prophet or Profiteer" and "The Power of Personal Conviction." The ten sermons represent various types of homiletics, but they all exemplify such a high order of sermonizing that they are worthy of study as specimens of skillful construction and intelligent approach to the thought. The following are a few typical epigrams gleaned from the pages of the book: "The practice of deifying the profiteer and dedeviling the prophet is fast becoming a national sin of ours." "Aspiration is a sure cure for littleness." "The thing that should disturb our smug complacency is the small variety of Christians we are producing." "But whatever your expressed beliefs may be, let them be distinctly your very own, born of experimental knowledge." "We must take the spirit of Christ into the market place, or the spirit of the market place will come into the Church."

L. H. C.

**The Art of Living Today**, by Douglas Horton. United Church of Hyde Park. Chicago, Illinois. 112 pages. \$1.00.

The ten addresses which appear in this volume were broadcast from station WCFL in Chicago. The reviewer has had the opportunity of hearing these addresses as they were given over the radio. They have retained the same conversa-

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tional and intimate spirit of helpfulness in print as they gave the listener over the radio.

The subjects which Dr. Horton has chosen are popular as well as very important in our day. They emerge as a result of the author's extended experience in counseling those who are seeking the meaning of life. It is the answering of actual questions which have arisen from time to time in the author's experience that makes this volume worth reading. The themes chosen show the range of thought in these addresses: "Three Rules for the Game of Life," "Building Your Home," "The Fine Art of Contentment," "In Praise of Saints," "You are a Candidate," "Peace and Common Sense," "Whether You're Mar-

ried or Not," "To Those in Sorrow," and lastly, "The Peril of Listening In." Timeliness of the subject together with the author's acquaintance with human problems make this volume more than simply a guide-book with suggestions. The reviewer likes the frankness with which Dr. Horton states each question and problem. He enjoyed these addresses over the radio but the reading of them in book form has reawakened in him the power which these addresses possess.

It may be of interest to note that the profit from the sale of this volume will go to the Howell Neighborhood House in Chicago, an institution devoted to the up-building of humanity in body, mind, spirit and brotherhood. W. L. L.

Ready October First

### THE ORIGIN OF RELIGION By Samuel

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### THE BASIC BELIEFS of JESUS By Paul B. Kern

To know Jesus one must search deeply in the wellsprings of His being to uncover and comprehend the basic assumptions upon which his deeds and words rest. Few contemporary writers have attempted this incisive study. Bishop Kern does. At the same time this book becomes a study of the practical issues of everyday life, with Jesus as the pioneer and guide. It shows how He can lead our generation into security and reveal the light on the path ahead. There are elements of freshness and greatness about this book which readers will readily discover and appreciate. \$2

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**The Answers of Jesus to Job**, by G. Campbell Morgan. Fleming H. Revell Company. 136 pages. \$1.25.

This book is Dr. Campbell Morgan at his superb best as a Bible expositor and interpreter of Christ. The book of Job is significant because it is the book of man, the story of every man's outcry against suffering which he cannot understand. "In this great central book of the Biblical literature this drama of Job, that great fact is faced: a man suffering, not because he has done wrong. We are still facing it everywhere." Job's questions are those that every man of experience and observation must ask. He listened to the answers of his philosophic friends, but they seemed to lack both reality and authority. Even Job's own answers seem to fall short of the needs of the human soul. Job is great because he knows how to ask the right questions but he is not great enough to give the right answers. "Then I turn to the New Testament, and I see one Jesus, who began without any wealth, who went through life largely devoid of the things that others depend upon. But before I am through with Him, I find He has answered every question Job asked and supplied every need that Job revealed."

W. R. C.

**The Supreme Test**, edited by Alfred L. Murray. Wm. B. Eerdmans Publishing Co. 169 pages. \$1.00.

This is a collection of twelve sermons by men of different ecclesiastical affiliations but who agree that "the world's great problems are not head problems, but heart problems. The need of the war-weary, sin-sick world is love." The editor is the pastor of the First Baptist Church in Lansdale, a suburb of Philadelphia, and in order to find the type of sermons which he feels the world needs he has secured them from all sections of America. Some of the authors are famous and mature. Others are young and unknown outside their own small groups. The sermons belong to the orthodox, conservative, evangelical, and in some cases, fundamentalist types. Of this type they are a very fair and inspiring example. Some of the better known contributors are William E. Beiderwolf, James I. Vance, Leander S. Keyser, A. Z. Conrad, and Clarence E. Macartney. Those less known today but who may be better known tomorrow are George Goris, Robert G. Lee, Jacob Prins, Henry Beets, W. Galloway Tyson, Theodore Walz and the editor.

W. R. C.

**Reverend John Doe D. D.**, by Edwin McNeill Poteat, Jr. Harper and Brothers. 127 pages. \$1.25.

The substance of this volume was delivered as a series of lectures at Duke University Summer School for Ministers, and at the Diamond Jubilee Celebration of the Southern Baptist Seminary. In four chapters, Doctor Poteat discusses the minister and his relationship to his task, and to society. The author mailed a questionnaire to representative citizens of North Carolina asking them to express candidly their conception of the average minister. He solicited answers to seventeen questions pertaining to the ministers' social, intellectual and spiritual life. The replies received in answer to this questionnaire form the basis of this book.

The information is startling and illuminating, but it is the resourceful and scholarly way in which the subject

matter is presented that makes this work priceless. Doctor Poteat is an artist with words. His clarity of thought and his masterful use of the English language makes this volume indispensable to religious leaders.

A. L. M.

## Ministering To Youth

**Story Sermons for Boys and Girls**, by Charles N. Thorp. Cokesbury Press. 175 pages. \$1.00.

These sermons for children combine a very vivid imagination with Bible information. Each story is based on a Bible incident and then the author begins to build his interpretation. Some of the stories have the flavor of Roark Bradford, *Old Man Adam*. For instance, here is the story of Joseph and his brethren.

"Reuben," Jacob would say, "Why did you chase the black cow this morning and beat her with a stick?"

"And how did you know about it?" stammered Reuben.

"Never mind who told me. Let me never hear of you doing such a cruel thing again."

"That prig, Joseph, has been telling tales again. How can we stop his running to father and tattling about us."

Mr. Thorp, the author, is the pastor of the First Congregational Church, Chatham, Massachusetts, a church which has recently secured much fame because of its modern murals painted by an artist in the congregation. On another page in this issue appears one of these story sermons in full.

W. H. L.

**What You Owe Your Child—The Problem of Religion and Morals in the Modern Home**, by Willard L. Sperry. Harper and Brothers. 154 pages. \$1.50.

This book is the outcome of an evening spent at Junior League in New York in the late fall of 1933. The author pleads for consistency in our religious influence and opinion upon our children. He concludes that either the hands-off-in-religion parent does not think that religion any longer matters, or else is himself so puzzled about it that he shrinks from having to make any statements about it. Moral-money-in-the-bank seems to last two generations, but not three. Constant searching of conscience is the only process by which a generation accumulates spiritual and moral capital, producing more than it consumes. We must persuade our children that religion and morality mean enough to us so that we give to these concerns our own personal effort. Our children get an unconscious religious influence from us but they always get their formal religious guidance from others. There exists too much present day religious unhealthiness and there is need of some kind of preventive medicine to be practised by persons who are supposed to teach religion. Such unhealthiness is fostered by wrong ideas about God, nature, history and ourselves. Never teach a child as being religiously true any proposition which you know he will have to unlearn in later life. Trustworthiness is stressed as being the establishment of a relationship of confidence between the child and his parents. Children at first have no strong sense of family tradition. The gentleman's code should be part of such a tradition. Projects must be pursued inside

the rules and the chalk lines. Projects should be defined with some reference to one's resources and situations. Memorizing classical statements of human experiences are helpful. The method of teaching the Bible is discussed and the benefits of such instruction are mentioned. The difficulties of the Sunday School are pointed out and remedies suggested as teaching the child to worship. Church deficiencies in ministering to children are mentioned. The possibilities of helping children to a religion of their own are given due consideration. A plea is made that the children be given their chance for a first-hand life of their own in heart and mind and will. This liberal conception of religious training of children should be read by all, even though the reader may not agree with all the ideas set forth. It will provoke thought.

H. D. H.

**When Boys Go Off To School**, by Archibald Rutledge. Fleming H. Revell Company. \$1.25.

The author of this book of essays on boys is a headmaster at the Mercersburg Academy. The four chapters in the book, "The Lonely Soul," "Boys Will Be Boys," "The Wilderness Defiling," "What Teachers Learn" are all interesting reading and valuable for an understanding of boys.

The author says that after thirty years as a teacher of boys he has not found young people today radically different from those of twenty or thirty years ago. "In many ways," he says, "they appear superior to the men and women of my own generation. For example, they have a sane and wholesome frankness that we never had as young people. I believe they possess all the old virtues, though they manifest their spirit in new ways."

Every pastor and every church school teacher would get a saner idea of youth from reading this volume.

J. E. R.

### Various Topics

**Schoolhouse in the Foot Hills**, by Ella Enslow in collaboration with Alvin F. Harlow. Simon and Schuster. \$2.00.

This is one of those great human documents which must break through from time to time. Through a collaborator, Ella Enslow, teacher in the school at Sandy Cove, Appalachian Mountains, describes her work and the community in which she ministers. The story probably reveals the typical life in the narrow mountain communities. The poverty and destitution is revealed as is also the native instinct for justice and goodness. One gains a real affection for the spunky little, idealistic teacher and the community and social program which she launched almost single handed.

There are glimpses of the home life, babies born without the benefit of doctors, village feuds and fights, religion moved by bigotry and emotion, marriage and death. But, above all else, one sees the children—handicapped by physical and social hunger, innocently caught in the meshes of a non-friendly world.

Sandy Cove has been destroyed by the Federal Government in its conservation program. A lake will stand where the dramas in this book have taken place. There are some shrewd and wise observations regarding the policy and technique of the administration.

While the names of persons and places have been changed to avoid identification

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the book is one of actual history, and is contemporary with our times. I have said little about the collaborator. He did a wonderful thing to find this school teacher and persuade her to tell her story. But at that point he might have stopped. The experiences of Sandy Cove have builded into her the qualities and personality which should make her an acceptable spokesman in any editorial room in the land.

W. H. L.

**The Three Meanings**, by Harry Emerson Fosdick. Association Press. 225 pages. \$2.50.

In this book we find the three widely circulated books of Dr. Fosdick on Prayer, Faith and Service. There is an advantage in portability in the separate volume but the ardent follower of the author will be glad to have the three under one cover for immediate access.

W. H. L.

**Rainbow Empire-Ethiopia Stretches Out Her Hands**, by Stuart Bergsma.

Wm. B. Eerdmans Publishing Co. 294 pages. \$3.00.

The primary purpose of this work is to give the history of Protestant Missions in Ethiopia and their present status. The author was formerly a medical missionary from the United Presbyterians. Ethiopia and Abyssinia are used as synonyms throughout this book. There are forty photographic illustrations to be found in this work. An autobiographical account of the author's missionary journeys, impressions, activities and numerous incidents are related. Ethiopia's centuries of struggle to keep Christianity alive are outlined and the romance of modern missions there is described. The names of the present Protestant missionary societies and their workers are mentioned. In the appendix, are found an index of sources consulted by the author along with an outline and guide for mission study groups.

H. D. H.



# ASK DR. BEAVEN

Can you suggest parent-education courses suitable for Sunday school classes, and books in that field?

If you are planning to start a course in parent-education, or parents' classes, I would suggest that you write to the International Council of Religious Education, at 203 North Wabash Avenue, Chicago, for a Promotional Bulletin, which will very greatly aid you or your superintendent, if you are planning to start a parents' class. So far as the books in that field are concerned, two of my own books touch it in part, the first one, completely. *Fireside Talks with the Family Circle* is an attempt to put in A B C fashion suggestions for the parents of young children in making their homes efficient from the spiritual point of view. The second half of my book *The Fine Art of Living Together* deals primarily with the relationship of the two people to each other, but in part, with their relationship to their children.

There is, however, a large literature today for teachers who are working out such a course. For instance, take any one of the following:

Holt: *Building Family Foundations*  
Wood: *The Home Partnership*  
Blanton and Blanton: *Child Guidance*  
Hayward and Hayward: *The Home and Christian Living*  
Beaven: *Fireside Talks with the Family Circle*  
Weigle: *The Training of Children in the Christian Family*  
Montgomery: *Christian Parenthood in a Changing World*  
Thom: *Every-Day Problems of the Every-Day Child*  
Gruenberg: *Parents and Sex Education*  
Strain: *Newer Patterns in Sex Education*  
Karl de Schweinitz: *Growing Up*  
Elliott: *Understanding the Adolescent Girl*

This list could be extended if desired. I would advise also that you write to Dr. L. Foster Wood, chairman of the Commission on Marriage and the Home, of the Federal Council of the Churches of Christ in America, at 105 East 22nd Street, New York City, asking him to send you one of the bibliographies on the home, recently published and to add any suggestions which have come since that was compiled which would be of value to you.

In regard to courses which may be set up specifically for parent-education, I should write directly to the publishing house of my own denomination, though it might be wise to put that question to Dr. Wood when you write to him, and he may be able to give you suggestions as to several denominational publishing houses that give alternative courses. The material put out a few years ago by the Methodist Episcopal publishing house, at 150 Fifth Avenue, New York City, in the form of a list of brochures dealing with particular child problems and edited by Dr. Betts of Northwestern University, I think was very valuable, though there is much material which is later than that.



Albert W. Beaven

I am pastor of a community church, the members representing eight different denominations, with no special denominational affiliation. We feel that the church suffers from having no connection with the world-wide missionary enterprise. What can we do?

The problem you present is a decidedly real one, and one which is constantly being brought forward by pastors situated as you are. It is one of the most serious of the questions connected with community church life. The official answer to your question I have no doubt could be given by the Association of Community Churches, or the Rev. R. E. Shields, of 77 West Washington Street, Chicago, Illinois, who is the secretary. Speaking from outside that organization, however, I would suggest that you see whether there were not one or two of the denominations represented in your group which did have some world-wide missionary enterprise sufficiently interdenominational in nature so that all of your people might take a personal interest in them and be willing to designate their missionary gifts to that work and through that denomination. If this is not possible, I would see whether there were not projects that could be taken up year by year in rotation, for your missionary giving, with the right of some representative from some one of these denominations, at times, to speak before your church on the matter, thus keeping it in touch with the world enterprise.

Your suggestion that some of your money could be given to organizations like the Federal Council of the Churches or a state federation of churches is a perfectly natural and good one.

The Federal Council does promote a varied program of service. It does not have foreign missions, but it does carry through types of service that are closely related to the missionary and the general church service program. They have a strong evangelistic department and a very interesting and creative international peace program. The Universal Christian Council, with which the Federal Council is associated, serves the churches of Europe and tends to bring together, on a basis of cooperative relationship, the Protestants of all lands. The Federal Council has a department for securing industrial peace, another for promoting good-will between the races; it has a Department of Social Service; another one called its Field Department,

which is developing many forms of service in the various states of the country; a most valuable Department of Research and Education; Committees on Worship, on Relations and interchange of pastors between the churches of various countries; and of course, is rendering a tremendous service in its Department of Radio.

I do not see why certainly a part of the benevolence money of any particular church situated as is yours might not go regularly to the Federal Council of the Churches of Christ in America. In turn you would find, I think, that they would be very glad to furnish you with literature about their work and keep in touch with you in various ways. A letter addressed directly to Dr. Samuel McCrea Cavert, 105 East 22nd Street, New York City, would bring that information to you directly and authoritatively.

What would you do with a grown church member, who is able to contribute to the church, yet year in and year out, neither attends nor contributes?

We created what we called an inactive list, on which such people were placed by vote of the Board of Deacons, with the understanding that at the end of a certain period of time—which we placed at three years—if they had not indicated interest by attending and giving, they would automatically be dropped from the church roll. This program was set up by the vote of the church.

However, during the period of three years every effort was made to reclaim and re-interest them. They were notified when they were transferred to the inactive list; so that the entire plan was a matter of general knowledge to the entire church. There might be many ways of handling it; this is the way which we did use.

## A STORY OF MAN'S RECOVERABILITY

With amazing unanimity *Les Misérables* has been given first place among great novels. It is a deeply religious story. The wide, far-reaching mercy of God and the soul's ability to reach up and grasp God's right hand and hold on to it constitute the background of this monumental tale. The book tells, in terse, dramatic form, the story of man's recoverability. It exhibits the worst man as having something within him which no injustice can extinguish; and it is to this divine element that Christianity appeals. The closing words of Jean Valjean to Cosette and Marius indicate what was Hugo's own faith: "My children, remember God is above. He sees all. He knows all He does, amid His great stars. Remember God is love." A few minutes later, ere his soul passed out, Jean whispered: "My children, I can no longer see very clearly. Think of me a little. I know not what is the matter with me but I see light."

Archer Wallace in *The Religious Faith of Great Men*; Round Table Press.



# THE NEED FOR SPIRITUAL RECOVERY

"Some day people will learn that material things do not bring happiness, and are of little use in making men and women creative and powerful. Then the scientists will turn their laboratories over the study of God and prayer and to the spiritual forces. When this day comes the world will see more advancement in one generation than it has seen in the past four."

—Charles P. Steinmetz.

"... Just as human values transcend statistics, so we must use the Golden Rule to measure true progress." ... "Let us not be deceived by the production of our farms and factories. The supreme question is: Did we grow in mental, moral and physical stature? Not how fast the wheels turned in 1934, but 'how slow and firm were the feet of thoughtful men upon the earth.' Not how much improvement in motor design, but 'how much we improved the motor of men—the knowledge, the understanding, the purpose'."

—Robert A. Millikan.

"It is time to hold aloft a compelling ideal." The religious leaders "are dealing with forces even more powerful than those dealt with by the scientists or the economists. When religious leaders have a fiery, yet clear understanding of this, they will, by working on the human heart, so balance the message of the economist and the scientist that we will yet be saved from ruin."

—Henry A. Wallace.

"Only the Golden Rule will save this country—not a rule of gold. A character standard is far more important than even a gold standard." "The success of all economic systems is still dependent upon both righteous leaders and righteous people" ... "In the last analysis, our national future depends upon our national character—that is, whether it is spiritually or materially minded." ... "The making of men is more necessary than the making of money."

—Roger A. Babson.

## WHAT CAN I DO FOR THE CHURCH

"What can I do for the church?" exclaimed a young man to his minister.

"Well, you can manage to mention it in your conversation once each day, and in your silent prayers at night.

"You can attend its services, loyally support at least one of its organizations, pay some amount willingly into its treasury weekly, be a reader of one of its representative periodicals, qualify yourself to explain its leading doctrines, be 'out and out' in your loyalty to it, invite the unchurched and unsaved to its services (very important) and exhibit a hearty cordiality at its services.

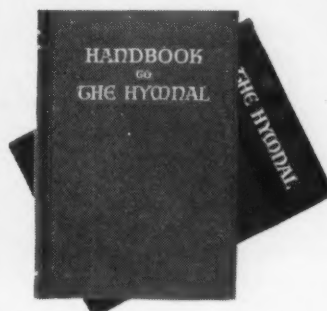
"The busiest Christian in the world can find time to do the above without at all neglecting anything on earth, happier, wiser and more satisfied for the effort he has put forth.

"Test it."

Niedringhaus Memorial Methodist, Episcopal Church, Granite City, Iowa.

Your criticism of another may be open to criticism.

J. B. Meriam



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# Dedication of Flags

*This service used in the First United Brethren Church, York, Pennsylvania, in the dedication of the American and Christian flags, was arranged by the pastor of the church, Paul E. Cooper.*

## THE ORDER OF SERVICE

Presentation of the flags by the Superintendent

### DEDICATION OF THE AMERICAN FLAG

With the greatest reverence and hal-  
lowed thought

We dedicate this American flag

To ever remind us of the glory of true patriotism in the beauty of its glowing stars and stripes

We dedicate this American flag

That we may ever be inspired to love freedom and liberty and justice for all who stand beneath her folds

We dedicate this American flag

That this continued presence of the emblem of our national life may keep us true to the noble ideals of its colors, that under God we may be a righteous nation and be blessed of Him

We dedicate this American flag

Song by Junior Choir—"Betsy Ross Makes the Flag"

### DEDICATION OF THE CHRISTIAN FLAG

To the Glory of God, in honor to Christ, for the enrichment of His Church  
We dedicate this Christian flag

As a continuous reminder of the Christian religion whose leader can never know defeat

We dedicate this Christian flag

That the vision of this emblem of our faith may ever be an inspiration to be more zealously true and steadfast in our allegiance and loyalty to the eternal Christ and his kingdom

We dedicate this Christian flag

That this beautiful symbol of the standards of our great Christian army—the white field standing for purity and peace; the blue union standing for faith, trust and sincerity; the red cross for sacrifice and courage—may ever re-affirm to us the assurance of the eternal truth, that by this sign man can only conquer

We dedicate this Christian flag

Song by Junior Choir—"Fling Out The Banner"

Prayer of dedication

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# The Class Meeting

*Newsy Methods Items Clipped from Church Bulletins*

### THE MEDITATION ON THE ORDER- ING OF OUR PERSONAL LIVES

#### *The Minister:*

Jesus said: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

#### *The People:*

Give to each one of us, O Lord, a reverence for the truth, a desire both to think and to speak truly, and save us from ever being afraid of the truth, for it is part of the revelation of Thyself, and part of Thy perfect righteousness.

Give to us all the appreciation of loveliness and beauty, and teach us a great reverence for it, as being also part of Thy revealing, and of righteousness as it is in Thee. Increase in us, O Lord, the desire to see justice established among men and to hasten that day when love shall rule in our social and industrial life, and none shall enrich himself at others' expense, or live in different to others' needs and claims.

#### *The Minister:*

Jesus said: Blessed are the merciful, for they shall obtain mercy.

#### *The People:*

Help us, good Lord, to see the good in others and not the evil only; and always to strive to understand before we hastily condemn.

Save us, good Lord, from the spirit of resentment, make us quick to forgive, as men who know how greatly we stand in need of other's forgiveness and of Thine.

Help us, good Lord, to remember how often men do wrong through want of thought rather than lack of love and how cunningly are woven the snares that trip men's feet; make us worthy to pray that we may be forgiven in the measure in which we forgive.

Blessed are the merciful.  
For they shall obtain mercy.

#### *The Minister:*

Jesus said: Blessed are the pure in heart, for they shall see God.

#### *The People:*

Teach us to reverence our bodies as temples of the Holy Spirit, and grant that we may never be satisfied with any standard of personal purity lower than Thine own.

Grant, O Lord, that we may think clean, generous humble thoughts and harbor none which stains the mind and dims our vision of Thee.

Help us, good Lord, so to fix our minds on Thy love, Thy purpose, and Thy power, that we may be delivered from pride and from morbid occupation with ourselves.

Blessed are the pure in heart.  
For they shall see God.

#### *The Minister:*

Lastly, Jesus said: Blessed are the peacemakers, for they shall be called the sons of God.

#### *The People:*

Help us, O Lord, to keep open the windows of our souls to Thee in prayer, and renew us ever by Thy grace; that through all the restlessness and complexity of life, we may always possess something of the peace of those whose minds are stayed on Thee.

Keep us, O Lord, from straining and embittering our earthly relationships, and give us to reveal a courteous and forbearing spirit, that so we may be makers of peace.

Finally, O Lord, save us from factiousness and the spirit of the partisan, and grant that in opposing evil and maintaining our faith, we may never forget the law of love.

Blessed are the peacemakers.

For they shall be called the sons of God.

#### *The Minister:*

O Lord, hear our prayer.

#### *The People:*

And let our cry come unto Thee.

First Methodist Episcopal Church, Appleton, Wisconsin.

### SUNDAY SCHOOL OBJECTIVES

A special meeting of the Sunday School Board, in consultation with Rev. Harvey, our Minister of Education, has formulated two objectives. Quoting from Mr. Harvey's report to the Official Board at its August meeting, they are as follows:

1. A house to house survey of the entire Sunday School up to and including the college department was started, to be completed by the middle of September. Each department leader, with the assistance of the teachers and in many cases with my help, is making a personal call in the homes of all the children and young people with a view of developing a better understanding between parents and the church. Mr. Carlson was the first one to complete the survey. He has called upon, and filed a record of every child in his department. As these valuable records are compiled we will have an intelligent understanding of the environment and needs of each child. In addition many prospects for church membership on the part of parents are being discovered.

2. Plans were laid for an officer and teacher's seminar to be conducted each Tuesday night during September at which time a careful appraisal will be made of the entire educational program of the church. At the present time one teacher does not know what the problems of the others are, there seems to be no agreement as to objectives in our work, while there are many kinks in the mechanical arrangement of our Sunday School that need to be talked over. It is hoped that through a candid and careful discussion of our various problems and needs, conducted in a Christian spirit and without hurry, we shall be better enabled to set a Sunday School-wide objective and provide the means for attaining it in all the branches of the work. This seminar promises to open the eyes of all our workers to the magnitude and far reaching influence of our Sunday School program and to give them more faith in the great educational task that is ours to perform.

First Methodist Episcopal Church, Los Angeles, California.

### A CHILD'S PRAYERS

May I be a little helper,  
Lord, I pray,  
Doing little deeds for others  
Every day. Amen.

Lord, help me every day  
To love Thee more and more,  
And try to do Thy will  
Much better than before. Amen.

### GRACE AT TABLE

Lord Jesus, be our Holy Guest,  
Our morning Joy, our evening Rest;  
And with our daily bread impart  
Thy love and peace to every heart.  
Amen.

We thank Thee for this bread and meat  
And all the good things that we eat;  
Lord, may we strong and happy be,  
And always good and true like Thee.  
Amen.

Lake Avenue Baptist Church, Rochester,  
New York.



## • THE CHURCH LAWYER •

# Individual Liability on Notes

By Arthur L. H. Street

**W**HEN church trustees or officers sign obligations, intending to act in an official capacity only and not to obligate themselves individually, they will do well to make sure that the documents signed are so drawn and signed as to legally effectuate that intention.

In a case lately decided by the Georgia Court of Appeals—*Burress v. Banks*, 179 S. E. 139—it appeared that a note was signed by several members of a church, without anything to show that they signed other than in an individual capacity, excepting that they were collectively described in the body of the note as "We, the Bethlehem Church of God." The court ruled that they were

liable personally. The court said that these signers could not contradict their individual liability, as evidenced by the way they signed, by showing by witnesses that it was orally understood at the time of signing, between the signers and the payee of the note, that the indebtedness was that of the church society alone.

If a debt is to be incurred by a church, or its board of trustees or other governing board, the signing officials should be sure, first, that all required authorizing steps have been taken to bind the church or board, and, second, to leave it clear on the face of the written obligation that they are signing in a representative capacity only and not as individuals.

# A Memorial Ritual

**T**HE following is the official ritual of the Retired Ministers' Association of the Southwest Kansas Conference of the Methodist Episcopal Church. It is used in the service for ministers and their wives. In that conference the first Sunday in June is observed as Memorial Sunday.

*Honor to whom honor is due.* Romans 13:7.

### Processional

MEMORY (Tune—Old Hundred)

1

March on, march on, without a sigh,  
Give thanks to God who reigns on high;  
Our glorious banners raise and sing  
To Jesus Christ, our Lord and King.

2

Our fathers sang Thy power to save  
From sin and Satan and the grave;  
All glorious now at home above,  
Secure in Thy eternal love.

3

We cherish now their memory here,  
With grateful hearts we hold them dear:  
In this, our rite of memory,  
We pledge our faith and loyalty.

4

O, God, may we as faithful be,  
As fathers, mothers, gone to Thee.  
Help us by trusting in Thy love,  
At last to meet them all above.

P. C. Herbert.

(Extempore Prayer)  
(Address)

### A Litany of Remembrance

**Leader**—Almighty God, maker of Heaven and earth, we laud and magnify Thy Holy Name, Lord God of hosts:

**Response**—Heaven and earth are full of Thy Glory; glory be to Thee O Lord Most High.

For the gift of Thy Son, our Savior and Lord:

**We praise Thee O God and bless Thy Holy Name.**

For all Thy Holy Apostles and Prophets:  
**We praise Thee O God and bless Thy Holy Name.**

For all the martyrs of our holy faith:  
**We praise Thee O God and bless Thy Holy Name.**

For the faithful ministers of Thy Holy Word who have finished their labor, whose bodies lie buried here:

**We praise Thee O God and bless Thy Holy Name.**

For the faithful wives of ministers who now rest from their labors:

**We praise Thee O God and bless Thy Holy Name.**

For the hallowed influences and the sacred memories of our departed



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## BETTER CHURCH BUILDINGS



Henry Edward Tralle

THAT there is in progress a revival of interest in church building is evidenced by the numerous calls for assistance that have come, in recent months, to *Church Management's* adviser to churches, Dr. Henry E. Tralle.

The officials of a North Carolina church sent for him recently, to advise with reference to the financing of a church-school building, thinking that the problem of plan-layout had been already solved by a local architect. Dr. Tralle was able to develop a new and better plan-layout of a building that can be erected for \$20,000.00, instead of \$30,000.00, the estimated cost of what had been contemplated, thus saving the church \$10,000.00 as a first step in financing.

The pastor of a small Washington, D. C. church, said to Dr. Tralle, a few weeks ago, "You have not only shown us a far more satisfactory and economical way to build than our architect had been able to show us, but you have developed unity of

thought and action in our committee, and have made it possible for us to go ahead and build. We had been trying in vain for four years to reach an agreement, and I am convinced that we could never have gone forward with actual construction without your assistance."

Write to Dr. Tralle about your problem. Ask him to visit your church. This initial visit can probably be arranged for a small pro-rata of the traveling expense.

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Auditorium Building  
Cleveland, Ohio

**DR. HENRY E. TRALLE**  
*Church Management*  
3527 81st Street, Jackson Heights  
New York City

Fathers and Mothers in Israel:  
We praise Thee O God and bless Thy Holy Name.

(While a wreath of flowers is hung on a cross)

In Thy Holy Name, we raise this emblem in honor of our departed brothers and sisters. May we ever emulate their good examples. Help us to bequeath to those who follow us a goodly heritage:

**Help us, good Lord.**

"The graves of all His saints be blest, and softened every bed;  
Where should the dying members rest, But with their dying Head.

"The pains of death are past,  
Labor and sorrow cease,  
Life's warfare closed at last  
Their souls are now in peace,

"Soldiers of Christ, well done,  
Praise is your new employ,  
And while the ages run  
Rest in your Savior's joy."

"O God, our help in ages past,  
Our hope for years to come;  
Be Thou our guide while life shall last  
And our eternal home."  
(Read the names of all who are buried here)

### Helpers

Ministers, Boy Scouts, Epworth League young people to assist in the responses and in placing the flowers.

### Arrangements

Form two lines about 8 feet apart; ministers and wives of ministers on one side and all others on the other side, facing. Place a cross about 4 feet high in plain sight at one end of the lane, then a boy carrying a cross and a girl carrying a wreath side by side at the other end; behind these a boy with an American flag and a girl with a Christian flag.

When the processional song begins, all the boys and girls should march slowly toward the standing cross. On reaching the cross they should separate so the standing cross can be seen by all present.

While the words "In Thy Holy name we raise this emblem," etc., are being read by the leader, the girl having the wreath should hang it on the cross.

### Placing the Flowers

After the names of the dead are read, a group of young people should follow each minister with a spray of flowers for each grave assigned to him.

While the minister reads the words, "As a token of our love and gratitude to the departed, we strew this grave with flowers," the flowers should be placed.

### SOMETHING TO LIVE FOR

One thinks of Dr. Trudeau, who as a young physician, was stricken with tuberculosis and went to the Adirondacks for his health. It was a gloomy outlook for an active man. Finding what open air did for him, he devoted himself to making that treatment available for others afflicted as he was. The by-product of that devotion was a passionate satisfying interest that resulted in one of the greatest sanitariums in the world. That was his comfort in adversity. In every difficulty there is some opportunity for living so that others, with that same affliction, might have more courage or chance to go on. Where we have suffered loss, the only real comfort is to be given something to live for.

Robert Russell Wicks in *The Reason For Living*; Charles Scribner's Sons.



# Three Detours

## A Story Sermon for Children

By Charles N. Thorp\*

"They tried to go into Bithynia, but the spirit of Jesus suffered them not . . . so they came down to Troas." Acts 16: 7.

**WONDER** how many of you driving along the main highway last summer suddenly came upon a barrier across the road with the sign "Detour" and an arrow pointing you off the main highway. Then you had to go over wretched bypaths till you regained the main line once more.

Last week on a trip we came to many detours. But often, I will confess, we found new and beautiful scenery which we should have missed had we traveled by the more direct route.

Paul was planning to travel up farther into Asia. But he found a "detour sign" of some sort right across his path. He was prevented, we do not know just how, from going any farther along that way.

At the time he was disappointed, but years later he discovered that God put up that detour sign because God wanted him to take another road and go to Troas.

Again he started up into Bithynia, and again some kind of a detour sign turned him back to the Troas road.

So he "followed the arrow" to Troas quite discouraged, and that night he got his marching orders to cross over into Europe.

We can see now that God turned Paul from his chosen route because God wanted churches planted in Europe. We are very thankful for those detour signs because otherwise Asia and not Europe and America might have become the great center of Christian civilization.

It makes me think of John who came home from school last Tuesday planning to fly his kite the rest of the afternoon.

But his father had put up a big detour sign right across the kite-flying route.

"John, I want you to fill the radiator of the Ford. Put in some oil. Get the sacks from the attic. We are starting for the country to get apples.

That was an awful detour sign. But John had no choice in the matter. They came home by way of the big horse show, and John saw the hunters jump and the Boy Scouts drill and ate wonderful candy "made while you wait."

He told his father on the way home

that he was sorry he scowled at the detour sign.

"Why, dad, if I had gone out to fly the kite, I mightn't have gone to the big horse show at all this year."

You all know Mary, who knits most of the time unless she is eating or sleeping or at school. She came from school ready for two or three delicious hours of knitting on her blue sweater.

Mother hung out a frightful detour sign.

"Hello, girlie. I am so glad you have come. The Perkinses from Northampton are due in two hours for dinner. I want you to make one of your lovely frosted cakes."

It was a shock, but Mary broke her eggs and sifted her flour and measured her butter and baked her cake and boiled the frosting but found not one minute for knitting.

It was a splendid dinner, and when the cake came on with big plates of ice-cream Mrs. Perkins said, "I just want to ask you about this wonderful cake. It is the lightest I ever tasted. And how do you make such delicious cake frosting?"

"You must ask Mary, Mrs. Perkins, for she is the cake expert of the family."

Mary thought this was much nicer than knitting. She flushed with pride and told Mrs. Perkins exactly how the cake was made.

When the Perkinses left in their big limousine Mrs. Perkins said, "Now, Mary, we want you to come up soon to spend the week-end, and you may show me how to make your cake. In the evening we may go to a movie."

Mary was very thoughtful all that evening.

"Mother, I wonder if you knew how disappointed I was this afternoon when I wanted to knit and had to make the cake for dinner. But isn't Mrs. Perkins a perfect dear? And what a glorious time I will have visiting their home. I wonder if our plans are sometimes upset just to give us something better than we had ever dreamed of having."

We cannot travel very far along life's road without coming to a detour sign. But remember that our Father sometimes puts up that sign because He has a plan of His own for us. It is always far better to go His way even if it leads us away for a while from our own plans.

A wise man once said, "Sometimes our disappointments are His appointments."

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\*This sermon appears in Mr. Thorp's volume "Story Sermons for Boys and Girls," published by the Cokesbury Press. It is used here by permission of the publishers.

# ILLUSTRATIVE DIAMONDS

SELECTED BY PAUL F. BOLLER

## JESUS TOOK A TOWEL

I once heard the noted Chicago preacher, Dr. Frank Gunsaulus, prove the divinity of Christ by this text: "And he took a towel." He showed how others had taken the sword—Mohammed as an example; others had taken the pen—Erasmus, an example. Jesus "took a towel." By this sign of humble service he conquered. It is a great day in our experience when we learn that Christ must win as a servant or not at all. Too often Christianity has seemed to superficial, unthinking men as a kind of mighty-divine institution that must win because God willed it to do so. This is childish. Unless Christianity can serve society, it will and ought to perish. "I serve" is the princely motto not only of an European nobleman; it must also be the motto of the church of Christ. Jesus dramatized this idea. After the ritual of the Holy Supper, Jesus girded himself with a towel and went about from one disciple to another washing the feet of each, in turn.

John R. Ewers in *The Twentieth Century Quarterly*.

## HOW TO LIGHTEN OUR BURDENS

Bearing another's burden lightens one's own. Divine arithmetic this! The man who staggers and falls because his burden is too great can lighten that load by taking on the added weight of another's burden.

I was talking one day with a minister of the gospel who has had personal problems enough to bewilder any man. He has carried a load heavy enough to break the back and the heart of the strongest. Yet he has gone smilingly and courageously on his way through the years, carrying his own load and that of others. I asked him how he was able to do it. He said that he could never have carried his own load, if he had not been compelled to carry the loads of others. Whenever his own burden seemed too great, some one in his congregation would call and he must needs take on an additional burden. Every time this happened he found his own load growing lighter.

John A. McAfee in *Today*; The Westminster Press.

## "THE TERRIBLE MEEK"

Jesus is still ahead of us, far ahead of us, but the world does seem to be moving in his direction. Charles Rann Kennedy is, I believe, a prophet when, in his haunting play, *The Terrible Meek*, he makes the Roman soldier who, acting under orders, drove the nails through the body of Jesus say to the mother of his limp and bleeding victim, "I tell you, woman, this dead son of yours, disfigured, shamed, spat upon, has built a kingdom this day that can never die . . . Something has happened up here on this hill today to shake all our kingdoms of blood and fear to the dust . . . The meek, the terrible meek, the fierce agonizing meek, are about to enter into their inheritance."

Ernest Fremont Tittle in *We Need Religion*; Henry Holt and Company.



Paul F. Boller

A haze on the far horizon,  
The infinite, tender sky,  
The ripe, rich tint of the corn-  
fields,  
And the wild geese sailing  
high,—  
And all over upland and lowland  
The charm of the goldenrod,—  
Some of us call it Autumn  
And others call it God.

—WILLIAM HERBERT CARRUTH.

## LIVING ABOVE

It is the glory of man—an evidence of the image of God within him—that he is able to work below and live above.

There was an inconspicuous clerk in the office of a great metropolitan newspaper. Poverty, during his youth, prevented him from getting the education he longed for so earnestly, but he was compensated for the lack of a college education by educating himself. Without funds to pay for tickets at the symphony concerts, he secured a position as an usher and heard every program the great orchestra gave during a period of ten years. Borrowing books from the public library, he informed himself on the history of music, studied great symphonic themes, and familiarized himself with the musical moods of great composers until he is one of the most intelligent listeners at any concert. By day he bends over his ledger and the long column of figures, but in his leisure he is living above with great themes in the realm of the beautiful.

Roy L. Smith in *Suburban Christians*; Harper & Brothers.

## "STAND UPON THY FEET"

In the National Gallery in London there is a picture by Vittorio Pisano, an artist of the fifteenth century. In this picture a strong, manly youth is represented as standing beside an old man. The youth is St. George and the old man is St. Anthony. At the feet of St. George lies a dragon, dead, but hideous in as-

pect. At the feet of St. Anthony lies a tamed wild bear. These two men have won noble victories but in different ways. The dragon and the bear are symbols of those wild temptations which assail the flesh and which the old man has mastered and the young man has slain by one heroic effort. The circumstances and conditions that surround the human soul are never quite the same. The temptations that beset one man may not be the characteristic temptations of another. But whether it is St. George slaying his dragon or St. Anthony taming his bear, the victory is always won by manhood upon its feet.

W. A. Cameron in *Jesus and the Rising Generation*; Fleming H. Revell Company.

## WHERE TO FIND GOD

If you are on the outlook, you will see God in the beauty of a rose, in the face of a child, in the words of a friend, in the pages of a book, in some news in the paper, in the fun of a game, in the crowds you pass in street and bus and train; and such moments of insight will call forth a spontaneous inward ejaculation of praise and prayer. I have read about a Christian woman of fine character, who made a practice, whenever she met a stranger or whenever a newcomer entered the room, of saying to herself: "Now I wonder what of God I am going to find in this person?" Among the richest gifts of middle life and old age are the stored memories of unexpected moments when there was a sudden and radiant flash of the Divine illuminating the dullness of the daily task and lightening the burden of unremitting toil. God has "His own secret stairs" into the human heart and you never know when you may suddenly hear the sound of his footsteps.

Edwards S. Woods in *What Is This Christianity?*; Harper & Brothers.

## RELIGION AND CHARACTER

Sometimes Christian biography gives us a sudden and memorable sense of how strong and beautiful a thing the forces of religion can make of a human character. If America had never done more than to produce the glorious simplicity of faith and integrity of character of Robert E. Lee, the establishment of the Republic would have been a success. When after the grim and terrible days of fighting were over he was offered the presidency of a great corporation with a large salary and no duties except to allow the use of his name, without hesitation he replied that the name of Lee was not for sale, and he set about the tasks of a little college where he trained young men to have a noble part in the difficult future which lay ahead. This is but one of many significant tales we love to tell of him. His life has become a part of the Christian tradition of the Republic.

Lynn Harold Hough in *The Church and Civilization*; Round Table Press, Inc.



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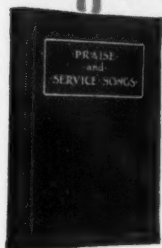
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To  
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# Collects and Invocations

By Alexander Maclaren

*The Pulpit Prayers of Alexander Maclaren abound with suitable petitions for collects and invocations. From their richness we have selected these which will help you in your services of worship.*

**O** LORD! Our gracious Father, we pray for thy blessing to rest upon us in our worship this morning. Guide thou us, we pray thee, when we try to meditate together upon thy holy will and revelation. And let the word of thy grace run and be glorified among us, and all our hearts and minds be affected and hallowed by the truth as it is in Jesus. Amen.

O Lord, our merciful Father, we pray thee to look upon us gathered here in thy presence now; and to shed upon us as a congregation, and upon each of us individually, the helpful spirit of thy grace, that all our thoughts and desires now may be such as thou canst sanction and satisfy, and that in our worship we may each of us be aware that we have come into thy presence. Amen.

O God, our heavenly Father, look upon us, we pray thee, in our worship of this morning; help us as we try together to draw near to thee. Deepen our faith, O Lord! in thy dear Son; and make us eager, both in hearing and in speaking, to receive and to treasure all thy holy will. Speak thou, O Lord! in us, and speak through us, and let the message of thy love and the great truths of thy word not lose by the human medium through which they pass. Amen.

O Lord! our God and Father, we beseech thee to help us to draw near to Thee now, and in the depths of our hearts may we turn to thee and cling to thee, and desire from thee the greatest of gifts, the gift of thy divine Spirit to dwell in us. We would come to thee this morning needy and weak, and cast ourselves on thy great promises, and on the faithful love which has fulfilled these in the past. Amen.

O Lord, our Father Almighty! we pray thee to help us in our worship of this morning, and to teach us, when we try to speak thy holy word; guiding our thoughts and shaping our utterance so that all hearts may be conscious that God the Lord himself has drawn near to them. It is from thine own fulness that we must be satisfied. It is with thine own life that we must live. It is thine own righteousness that we need. Amen.

O Lord, our gracious Father! grant us thy blessing as we worship before thee. Let thy Kingdom come in our own ing help us in some measure to accept hearts. May the service of this morning more fully and rejoicingly the reign and dominion of Jesus Christ our King. We pray thee to give us thy blessing, and help us as we wait in thy presence; through Jesus Christ our Lord. Amen.

Our heavenly Father, look down upon us gathered here before thee. Grant us thy presence now, and thy might to help,

that in all our worship our hearts and minds may be very near to thee and thy truth; and influence us for good by the message of thy love, that no words spoken today may fall upon unheeding ears and unreceptive hearts. Amen.

O Lord, our God! We need thee ever. We never need thee more than when we try to draw near to thee. Fill and flood our hearts, we beseech thee, with the calm assurance that thou art and that thou art the Rewarder of them that diligently seek thee. Amen.

Almighty God! we pray thee to draw near to each of us as we are gathered in thy presence, and let the light of thy love shine very clearly in all our hearts. Bring us, we pray thee now, in true self surrender, and in deep earnest longing of faith, to thy presence and footstool, that we may open our hearts in desire

and may receive thy blessings in their fulness. Amen.

Our God and Father! look upon us as we are gathered before thee now. We thank thee that we are permitted thus to unite in thy worship. We pray that thou wouldst open our eyes that we may behold wondrous things out of thy law; and open the treasures of wisdom which are hid for us in Christ Jesus; that we may all learn from him and take him for our Master and Guide. Amen.

O Lord! our Helper and our Home, we would come to thee again this morning, and draw near to that Presence which we have often found to be full of light and joy and peace and power. We would lift up our hearts to thee, for they are weary of wandering amidst the shadows of earth. And we would turn to thee from all broken cisterns, that we may find in thee the reality and the fulness which we need. Amen.

Our God and Father! look upon us, we pray thee, gathered here before thee now. We thank thee for all the mercies which have led us up into thy house today. We bless thee for the assurance of still greater benefits which meets us when we gather together thus, and lifts our hearts to thee. We pray that thou wouldst reveal to each waiting heart the fulness of thy love and the power of thy Presence. Amen.

(Continued on Page 48)

## As a Matter of Fact

Says Mark Denham

**H**ENRY VAN DYKE, a great teacher, preacher, poet, and statesman, well reminds us that "The glory of our life below comes not from what we do or know, but dwells forever in what we are." After all the constant, consistent impact of an enriched, Christianized personality is the greatest single force for God and righteousness in modern civilization.

Mercerizing cotton cloth to make it look like silk is not a new process, as many suppose, but is more than ninety years old. This important chemical process was discovered by John Mercer, an English cloth dealer, and made public by him in 1844. Cotton fabric is thus made not only glossy, but strong, and more susceptible to brilliant coloring.

Spain, about the size of California and Indiana combined, once the proud ruler of half the world, is today the oddest country in Europe. Mountain studded, with its wind swept barren plateaus and its illiterate backward peoples, it is still the land of romance. Its lesser place in the sun of nations is no doubt due to long years of regional, political, and religious internal strife. A new and glorious day is dawning for this ancient colorful land.

The Boy Scouts of America has enrolled beyond a million scouts and scout-

ers, in one year, and its membership is now increasing at the rate of about one hundred thousand each year. It is one of the far reaching forces, constructive in the growing of clean, self-reliant citizens. Most of the troops are church centered, sponsored by churches, and under the leadership of outstanding Christian men in the community. The character-growing influences of trained scoutmasters is immeasurable on these million men-in-the-making.

Algebra, from an Arabic word meaning a binding together, is really a fascinating game, a sort of magic solver of numerical puzzles. It is of most practical value to engineers, architects, astronomers, physicists, and other scientists. Algebra started away back in Egypt about 2000 B. C. The British Museum has the oldest book of mathematics in the world in which the Egyptian word "hau" is used in the equations instead of the letter x for the unknown quantity. Diophantes, a Greek of Alexandria, has been called the "Father of Algebra."

Greek men rather than women wear strings of beads, from the gaudy glass varieties to the expensive amber ones, and not for ornaments do they wear them but to afford something to handle to work off or satisfy a nervous fidgety disposition. This is one of the oldest customs among the Greeks.

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## Christ in Gethsemane

### A Service of Dedication

THE Salem Methodist Episcopal Church of Chicago, Illinois, recently received a chancel painting based upon the historic picture, "Christ in Gethsemane." The following service of dedication was arranged by the pastor, C. P. Carlson, and used in accepting the gift.

Organ Prelude—

Hymn—"Hallelujah, What a Savior"

Prayer

Solo—"Into the Woods My Master Went"

Scripture Lesson—Matt. 26:36-45.

Choir—"Beautiful Garden of Prayer"

Responsive Reading—Isaiah 53:3-10.

Unveiling of the Painting "Christ in Gethsemane"

Presentation of the Painting to the Church.

I wish to present to the Salem Methodist Episcopal Church this Painting of Christ in Gethsemane to be dedicated as an aid in the worship and service of Almighty God—so that we may be led to worship Him in the beauty of Holiness.

By. Mr. Sam Klingenberg

Acceptance on Behalf of the Church

On behalf of the Salem Methodist

Episcopal Church we most graciously accept with heartfelt thanks this Paint-



ing which you have so kindly donated to this Church as a labor of love.

By Mr. David Salstrom

### Prayer of Dedication

Our heavenly Father, we beseech Thee to graciously accept this Painting of Thy Son Jesus Christ in Gethsemane as an expression of the labor of love and a source of inspiration in our worship.

May it summon all who enter the doors of this Sanctuary to prayer and praise that may be strong to do Thy will, through Jesus Christ our Lord and Savior. Amen.

Pastor—O God, Father of our Lord Jesus Christ,

People—To Thy glory and honor we dedicate this Painting.

Pastor—For the cultivation of a higher appreciation of the beautiful in art,

People—We dedicate this Painting.

Pastor—For the spirit of a deeper reverence in the House of God.

People—We dedicate this Painting.

Pastor—For the cultivation of a nobler spirit of prayer,

People—We dedicate this painting.

Pastor and people—We the people of this Church and congregation, compassed about by so great a cloud of witnesses, do here and now reconsecrate ourselves anew to the worship of God in this Church and to the establishment of His Kingdom among mankind everywhere.

CHOIR—"Tis Midnight; and On Olive's Brow"

Dedication Offering

Dedication Sermon

Prayer

Hymn—"Jesus Calls Us"

Benediction

### Collects and Invocations

(From page 47)

O Lord, our Father! We pray thee to look upon us gathered here in thy presence this morning, to accept our humble thanks for all thy manifold mercies and blessings toward us. For all thy loving-kindness, thy deep and wise providence, thy tender care, receive our praise. And may we never leave thy mercies forgotten, nor waste them by unfaithful reception of thy great goodness. Amen.

\*\*\*

O Merciful God, we beseech thee to help us in our worship this morning, that thou wouldst guide our thoughts when we try to speak in thy name, and that thou wouldst incline our ears to hear the word which thou shalt speak to us. We bless thee that thou dost permit us to come time after time into contact with thy truth and with thyself revealed in thy truth. May our familiarity therewith never deaden us to the greatness and blessedness of thy word. Amen.

\*\*\*

O Lord, draw near to us, gathered as we are to seek thy face. And grant that whatsoever mingling of imperfect motives may have brought us together, and however unprepared our hearts may be to receive the blessings which thou longest to bestow, we may not go empty away. Let thy grace be manifested among us; the fulness and the freeness of thy pardoning and hallowing love. Amen.



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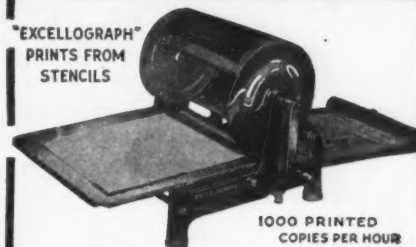
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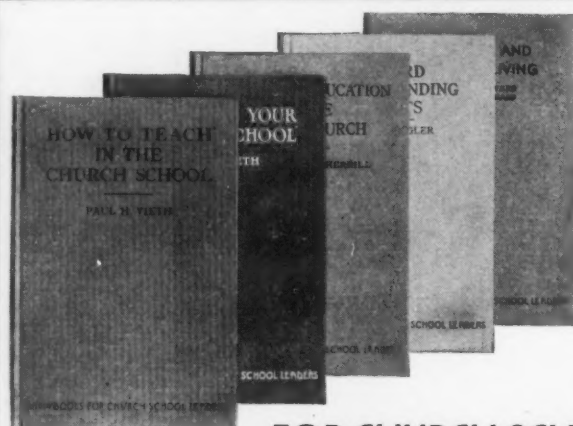
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## THEY SAY

### HOW TO GET STARTED

The topic, "How to get started," appears to have started something. How do I get started on Sermon preparation? The most resourceful book for sermon subjects is *The Book of Common Prayer*. This provides us, not only with subjects, but with a historical background for our preaching that is sadly neglected in most of our non-liturgical churches. While the value of continuity is gained, there is great variety. The Scripture lessons range from Genesis to Revelation. This does not include Psalms, which are given in addition to the lessons for dessert.

A study of the lessons for the Christian year will suggest many topics which the minister will feel should be preached upon.

Then there are the special days, which may not come on Sunday, such as Transfiguration, but may suggest the subject for the nearest Sunday, and Saints days.

However, we who are not in the communions bound by Prayer Books, can range further, and may find other sources to help us get started, such as Coffin's, *What to Preach*, or Glover's, *Jesus of History*. Add to these a note book in which is copied such subjects as are suggested to the mind from time to time, and there should be no difficulty in getting started.

Unlike the writer in last month's *Church Management*, I do not wait until Monday or Tuesday for the Spirit to guide me to the following Sunday's sermon, but during the Summer months prepare a plan for a year. A sheet is made out for each month, on which all special days are noted, ecclesiastical, national, etc. Then is filled in for each Sunday; Subject, Lesson, Text. I always feel free to make any changes to meet particular circumstances. Here is the October list:—

6th. Subject, "The English Bible." In commemoration of four hundred years of the printed English Bible.

13th. Subject, "Yea, Team." Hebrews XII:1. We shall be in the swing of High School basketball.

20th. Subject, "Luke the Physician." The 18th is St. Luke's Day.

27th. Subject, "All Hail!" Jude 24-25. The 28th is St. Simon and St. Jude's Day.

I have started, am now on my way, trusting that He who said, "Lo, I am with you always," will not only lead me into the truth, but help me to preach the word that many may become His disciples."

S. H. BERRY,  
Standish Michigan.

### CHILDREN'S DAY MEDITATION

I am a little child, and I  
Am ignorant and weak.  
I gaze into the starry sky  
And then I cannot speak.  
For all behind the starry sky,  
Behind the world so broad,  
Behind men's hearts and souls doth lie  
The infinite of God.

Memorial Christian Church, Rock Island,  
Illinois.

## Parsonage Kitchen

By Betty Barclay

### A "TRUE-BLUE" PIE FOR AUTUMN DAYS

Piles of luscious, tempting grapes in the market are as much a part of early fall days as are the leaves turning to all their glorious autumn colors. Housewives in search of a delicious pie filling will find it in Concord Grape Pie. Thicken this pie filling with a small quantity of quick-cooking tapioca and you will achieve a pie which is easily handled at the table. Tapioca serves its purpose without spoiling the delicate fresh tang of the grapes.

#### Concord Grape Pie

- 2½ tablespoons quick-cooking tapioca
- 1¼ cups sugar
- ¼ teaspoon salt
- 1 tablespoon melted butter
- 3½ cups seeded, halved Concord grapes
- 1 recipe Pie Crust

Combine quick-cooking tapioca, sugar, salt, butter, and grapes; let stand about 15 minutes. Line a 9-inch pie plate with

pastry rolled ¼ inch thick. Fill with grape mixture. Moisten edge of pastry with cold water. Adjust top crust. Bake in hot oven (450° F.) 15 minutes; then decrease heat to moderate (350° F.) and bake 25 minutes longer, or until filling is cooked.

#### Simmons College Peach Ice Cream

- 4 Junket rennet dessert Tablets
- 2 quarts milk
- 1 pint cream
- 1 cupful sugar
- 2 teaspoonfuls vanilla
- 3 cups crushed, sweetened peaches

Warm milk and cream slightly, add sugar and vanilla. Dissolve Junket rennet dessert Tablets in one tablespoon cold water, stir into milk mixture quickly, pour into freezer can and let set until firm and cool. Place can in freezer, pack with ice and salt and freeze to thick mush. Add the crushed, sweetened peaches. Finish freezing. Save part of peaches to serve on top.



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## • THE EDITORIAL PAGE •

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### *Preaching Peace in the Days of War*

FOR some years now the spirit of pacifism has been growing among the clergy of America. The attitude of non-resistance has, indeed, become the popular one. Outstanding ministers have declared that they, never again, will bless war. Conferences and the study groups have passed resolutions declaring for non-participation. The skeptics have merely asked how these attitudes would stand up under the actual test.

As this editorial is written, war between Italy and Ethiopia seems certain. It is possible, yes probable, that if the hostilities begin other nations will be drawn into the struggle. America is a long ways away from the seat of the conflict. But the world is so small, and national relationships are so closely bound together that this struggle is going to offer a test of the peace sentiment in America.

If preachers are against all war they are against this war. If justice is the first consideration and peace secondary, here is a fine time to take sides. On the other hand, if peace is the big consideration, justice secondary, the way is clear.

If the United States is to be drawn into this war it will be done through two steps. Both are very clearly defined. Both were steps which were taken in the world war.

The first step is that of violation of neutrality. This may seem to be a far away question. But the author of this editorial finds that it is close at hand. Down on the street men are talking about the returned prosperity which may be accomplished through the manufacture and sales of war equipment to the belligerent nations. One man says, with approval from the others: "So long as they are fools enough to fight we might better make the profit on it than Japan." These men are not international bankers. There are laborers and clerks, eager to increase meager incomes by the inflation of war. As the struggle gains in impetus it is not going to be easy to meet this emotional argument.

If this first step of violation of neutrality is taken the second step comes as a matter of course. Having manufactured and sold the war materials America has an investment in the struggle. The investment will be jeopardized if the wrong side wins. In order to make good the notes and bonds, sold to finance the war, it is necessary to see that the victory goes to the right side. So the second step is the jumping into the fight to protect the investments.

Both of these steps were taken in the world war. They show the way that neutral nations get into the conflict. It is a popular thing to say that the bankers caused the United States entry into the world war. They held the bonds of the allies. Every workingman who increased his daily wage through the manufacture of war munitions is equally guilty with the banker. Every clerk who secured employment through the war

inflation shares in the guilt. Every individual who asserted, "We might as well make the profit as Japan," must have the weight upon his conscience.

Do you want peace? Preach neutrality. Press the guilt upon those who are eager to build American prosperity through commerce with the war-god. Force the firebrand of war down the throats of those who declare for increase of reality values through munitions production. If we can't stand together on this first step what chance will we have to stop war once the conflict is started?

### *Leanness of Soul*

*He gave them their request; but sent leanness into their soul. Psalm 106:15.*

"YOU want repeal. Your candidate wants repeal." With these words Mr. Roosevelt, candidate for the presidency, brought a great crowd into cheers. Always a politician he had sensed the thing which interested the crowd before him. America wanted repeal.

Mr. Roosevelt was elected. Beer came. Repeal followed with its hard liquor. The months have grown into years and it is time for an honest appraisal to be made of the effects of the policy.

The psalmist was a true prophet for our day. "He gave them their request, but sent leanness into their soul."

For what has repeal brought?

It has brought back the liquor traffic in its worst forms.

It has introduced our people to a new type of saloon—the night club—where high school youth mingles on social equality with the libertine, the racketeer and the drunkard.

It has given America, for the first time, the bar-maid.

It has increased highway accidents. Never in the balmy days of prohibition when the number of licensed cars reached the highest level did we approximate the accidents of today. Most states are worried about highway control. New drivers laws are being passed. But liquor remains.

It has increased racketeering. The proponents of beer told us that bootlegging and racketeering would pass away. Quite the contrary has taken place.

It has made our newspapers and magazines leeches on the propaganda of the brewers and distillers. The advertising of the distillers is becoming daily more nauseating. Soon they will have a man, at daily devotion with a whiskey in his hand, or a young mother feeding it to her new born babe.

With repeal came a new wave of gambling and lotteries.

With repeal came a let-down in the law enforcement agencies of our country.

Repeal has miserably failed as a revenue re-

ducer. Every man who pays taxes now knows that it has not decreased his assessment.

It has failed as a recovery measure. We still have our millions out of work.

It has brought leanness of soul. Public ideals have been tarnished and civic virtue debased.

What a text this is for the man who wishes to preach on individual and civic righteousness.

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"But we make his love too narrow  
By false limits of our own;  
And we magnify his strictness  
With a zeal he will not own."

THE Christian conception of brotherhood is one of the noblest visions of man. Think of the soul back of one who could dream of the time when there should be neither Jew nor Greek, bond nor free. Such a vision must have come from the throne of the eternal.

In contrast with the dream we have a world of actuality. Nationalism seems to be gaining over inter-nationalism. The Nordic is being set against the Jew. The white superiors (as Mussolini calls his own) is ready to march against the black. And religious sectarianism, as much as we seek to evade the truth, is in ascendancy.

I thought of this a few days ago as I sat in a meeting of those interested on a cooperative

church program. The discussion was concerned with a needy part of the city. The committee sought to set a new church there.

"But isn't there a church there now," one asked.

"Yes," was the reply, "but it is one of those 'Jesus saves' kind!"

Soon another matter was under discussion.

"The Romanists have usurped that section," was a statement with a note of finality.

Unconsciously men who talked church cooperation and world brotherhood have limited their own vision. Can there be any Christian brotherhood until we can enlarge our own minds? There is no question so far as this writer is concerned. His concept of Christian brotherhood includes the mission workers who fight magnificently in our city's slums. It includes the priesthood and fellowship of those who live and work under the cross of Rome. It includes many, living under the influence of social idealism, who have not openly made profession of the Christian cause.

Bishop Faber's hymn has a message for this day. "There is a wideness in God's mercy." We do "make his love too narrow by false limits of our own." Probably none of us can, by our efforts or our prayers, raise ourselves to a place where we can approach the broadness of the mind of God. But we should count that day as lost which narrows our vision or contracts our conception of brotherhood.

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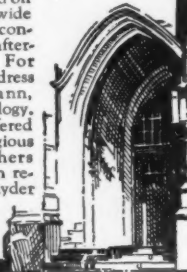
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### THE CHURCH NEEDS AN EARTHQUAKE

Recently the Archbishop of Canterbury invited some clergy to spend a quiet day in considering their problems together. One clergyman wrote back and said, "Your Grace, in my village we do not need a quiet day, we need an earthquake." It is so with many within the Church. Our very familiarity with the phrases which describe great experiences block us from the experiences. Our attendance at Church services has become dope. Watch a great congregation singing a hymn set to a well-known tune, and from their facial expressions you

will know that they are not meaning the tremendous words they are singing—words often of utter surrender, words of flame written by some mystic in an hour of intense exaltation following weeks and months of self-discipline. Indeed the hearty swing with which some of our services "go" is just as dangerous as it can be. It produces a spurious substitute for true religion, a substitute in which there is no power and reality for the business of living. Good tunes and hearty services can become very powerful drugs to put the soul to sleep.

Leslie D. Weatherhead in *How Can I Find God?*; Fleming H. Revell Company.



# The Coming of Light

By Marcus L. Bach

*This drama has been issued in commemoration of the 400th anniversary of the Miles Coverdale Bible which is being generally celebrated throughout the churches this autumn. Additional copies may be secured at twenty cents each from The Guild of Inspirational Drama, 404 Auditorium Building, Cleveland, Ohio.*

## Characters:

Miles Coverdale, a translator  
James Nicholson, a printer  
Antonia, his step-mother  
Vesian, a woman spy  
Corydon, a soldier under King  
Henry VIII

The Place: London

The Time: October 5, 1535

THE curtain rises on a room dimly lighted by a single candle burning on a small table near a couch at back. What we see of the surroundings indicates little prosperity and the simple furnishings serve to make the place barely comfortable. Over the couch, however, a somewhat luminous icon is affixed to the wall. And if the light permitted we might distinguish the portrait of a Madonna and Child.

After a moment of silence the door at right back opens and admits two men. The first to enter is James Nicholson, thirty. The other is Miles Coverdale, in early fifties. Both men wear suits of the period. White collars, almost shoulder wide, extend over their mantles. On their heads are tight fitting skull-caps.

James (in a whisper)

Antonia. Antonia. (turning to Coverdale) Lay off your things.

Antonia (from the couch)

Is that you, James?

James (crossing to the couch; speaking in a low voice)

Yes, Antonia. Are you all right?

Antonia

You must not worry about me, James. (she sits up; an old woman and blind, with a kind, patient face)

James (giving her her cane)  
I have brought him here.

Antonia

Who?

James

Coverdale. Miles Coverdale, Antonia. You remember —

Antonia

Oh, yes. (then, to herself) Miles Coverdale — (James motions to Coverdale, who lays a large manuscript on the table and comes over)

Coverdale

Please don't get up. (he gives her his hand) James has told me about you, Antonia.

Antonia (remaining seated; clasping his hand)

Miles Coverdale! (with a smile) If I could see—what would he be like?

James

Oh, he is tall and—

Coverdale (interrupting; genially)

A homely old fellow, Antonia, with a face pinched like a tax-collector's and a nose as flat as though he had slept on it half his life. His chin is covered with a growth of beard as thick as London's fog tonight. And if he'd take off his cap, which he never does, you'd find a bald spot as big as your hand.

Antonia

But there's a heart — of which you said nothing. (to herself) And the heart is everything.

James

And that hand you hold, Antonia, that's the hand that finished the first English Bible. And it is here — in this room. (he goes to the manuscript, looks at it and lays off his mantle)

Antonia (meanwhile)

I know. (then, as she releases Coverdale's hand) You were careful?

James

Yes. And we'll be going into the printery as soon as we have a bite of food. We have come a long way and with not a little difficulty.

Antonia

I'll get it for you. (she starts to get up)

James

No, Antonia. (coming to her with the manuscript) Here—this is it. (he puts it into her hands) Coverdale's Bible. It was printed in Antwerp and we are going to bind it here tonight.

Antonia (absorbed)

The Bible in English . . . .

Coverdale

Yes, Antonia. The whole of the Scriptures—in English for the first time.

James

Just as it says here, "translated out of German and Latin into English." You know, Coverdale, I'd have changed that a bit.

Coverdale

Yes?

James

I'd have said something like this: "faithfully translated into English." I think it would go better here in London than giving Germany any credit for it.

Antonia

James — what are you saying?

James (with a smile)

Forgive me, Antonia. (he goes toward back and during the next speeches engages in setting the table with a few dishes and simple viands)

Coverdale

I rather think England won't care much about the inscription.

Antonia

England will care only for light. But at what cost has this light come to England. (to herself) What cost . . . (then) What Wyclif suffered we know. And how John Huss died we know. And how Tyndale will die we have yet to see.

James

Probably he will be released. When the Book gets abroad —

Antonia

You say "when" and you do well, James. When tyrants rule, the just die in their faith. (to Coverdale) You worked with Tyndale, didn't you?

Coverdale

Yes. And I was near him when they tricked him to his arrest. Did you ever hear the account, Nicholson?

James

Fragments of it. (he lights two more candles)

Coverdale

An agent whom Tyndale had often befriended invited him to dinner. As they passed a certain side-street the agent pointed his finger at Tyndale and indicated to some officers who were approaching that this was their man. And so they seized him. And so they seized Jesus once, and so they seized Huss of whom you spoke. And so they may seize us, Nicholson . . . .

Antonia

God will shield you . . . .

Coverdale

So we pray, Antonia. But whatever befalls it will be enough if only His word will be preserved.

*James*

There is danger, of course. But it was Cromwell himself who came to you with the commission to continue the translation.

*Coverdale*

And immediately after that Tyndale was seized. Sometimes the Bishops are stronger than royalty.

*Antonia*

Beware of the Emperor. (then, to herself) Beware of the Emperor.

*Coverdale*

Who would not risk death for this task? What if it is God's will that the Book go forward with the blood of martyrs? Have you not heard it said, "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven"?

*Antonia*

Words of Jesus?

*Coverdale*

Yes, Antonia. (gently) Oh, you never heard, did you — of the day He was followed by a great multitude — and to speak to them He sat himself upon a hill. And He looked at them and said — (he pages through the manuscript to find the place)

*James*

And what was that you told me about Him restoring the sight to the blind — and I said Antonia should hear that?

*Antonia*

Yes, that . . . . .

*Coverdale*

Of course. There is so much . . . . . It is like being dazzled by a sudden light — like finding oneself in a treasury after having looked in vain for coins in the street — like — Here, Antonia . . .

*Antonia* (leaning forward upon her cane)

Yes?

*Coverdale* (reading)

"And he cometh nigh unto Bethsaida; and they bring unto him one who is blind and beseech him to touch him. And Jesus takes him by the hand and leads him away. Once out of the city Jesus spat upon the eyes and putting his hands upon the man asks if he can see anything. And the man says, I see men like trees walking and light has come unto me. And Jesus says, See that thou tell no man what has happened unto thee."

*Antonia*

Blessed Master. And now unto us is that light come!

*Coverdale*

Yes, Antonia. And it will be worth everything that has been endured before . . . . . and everything that must be endured hereafter.

*Antonia* (to herself)

Men like trees walking . . . . .

*Coverdale* (absorbed)

Today — October 5, 1535. Five years ago all copies of the Pentateuch were burned. And two years earlier some fifteen thousand copies of the first English New Testament translation were destroyed. I stood with Tyndale that night

and when he turned to me he said, "I, too, am on the pyre."

*James* (disturbed)

But there is no danger, Coverdale. King Henry has his divorce now and upon petition for an English Bible he gave his consent. Does this not show that he is in sympathy with the church?

*Antonia*

Have you never learned, James, that men fear light more than the dark?

*Coverdale* (to James)

Are you afraid?

*James* (after a moment of silence) I brought you here unafraid, didn't I? Tonight we bind God's Word and tomorrow — why tomorrow I wouldn't be afraid to show it to the king! I could attach an inscription saying, "to the Emperor and Prince King Henry the Eighth."

*Coverdale*

No, my friend.

*James*

Why not?

*Coverdale*

Because I have seen men suffer and die for this book. I have heard their prayers and they asked only that it should go to England undefiled.

*Antonia* (to herself)

Men like trees walking . . . .

*Coverdale*

And also because God does not need the favor of kings and men.

*Antonia*

Now, one word more from the Holy Book and then a bite to eat. Have you light enough, James?

*James*

Yes, Antonia.

*Coverdale* (opening the manuscript again)

Where shall one turn? One might as well do as it was said of Luther, "He let God open the Book for him." And so he'd lay his German Bible before him and let it open where it would. So — here — you Antonia, open it and wherever your fingers fall let that be the word for us tonight.

*Antonia*

Let God direct me then. For this may be His way of speaking to His children. (she opens the manuscript and puts her finger on a page)

*Coverdale* (reading)

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in —"

(he is interrupted by a knock at the door.)

*James* (whispering)

Who is that?

*Antonia*

Go into the printery — quickly —

*Coverdale* (closing the book and guarding it)

This will not be destroyed now.

*Antonia* (getting up)

Please — into the printery. (the rap is repeated)

*James*

Yes, come.

*Coverdale* (he hides the manuscript on the couch)

This is a better way —. Let us trust God.

*Antonia*

Sit down then — here at the table. (she starts toward the door, feeling her way with her cane. The men sit down at their places)

*Coverdale* (bowing his head)

"Our Father which art in heaven, hallowed be thy name. Let thy Kingdom come. Thy will be fulfilled, as well in earth, as it is in heaven. Give us this day our daily bread. And forgive our debts as we forgive our debtors. But deliver us from evil. For thine is the kingdom and the power, and the glory forever. Amen."

(meanwhile Antonia has opened the door to Vesian, a woman in her early thirties, commonly attired.)

*Antonia*

Good-evening.

*Vesian* (just before the prayer is ended)

Do men still pray that prayer in London?

*James* (when the prayer is ended)

Were you looking for someone?

*Vesian*

I beg your pardon. I lost my way in the fog and —

*Antonia*

Who is it, James?

*Vesian* (drawing away)

Is she — blind?

*James*

Yes. But who are you and —

*Vesian*

Won't you believe me when I say I am lost? It is usually so, is it not? Men pray and when their spirits are tested they become as other men. I have been walking — half the night it seems — and I come here hungry —

*Coverdale*

Here, Nicholson, let her take my place.

*Antonia*

There will be plenty for all. Such as we have. (she locks the door)

*James*

Of course. You have come into the home of James Nicholson, a printer. This is my step-mother, Antonia. And this is a friend.

*Coverdale*

Miles Coverdale.

*Vesian*

And who am I? Let us just say, a woman. (James has offered her his chair)

Thank you. But where is your place now?



James

Be welcome to what we have.

Vesian (indicating Antonia)

And she—

James

Antonia has eaten earlier this night.

Antonia (to herself as she goes to back)

Men like trees . . . . .

Vesian

What is that she says? (for a few moments no one speaks. Antonia sets out another plate)

Antonia

You must eat, too, James. (he seats himself and partakes of the food with the others)

Coverdale

The fog is bad tonight, is it not?

Vesian

Have you not been out in it?

Coverdale

Oh, yes, earlier. (again there is silence)

Vesian

Are you—Protestants?

Coverdale

We are.

Vesian

I thought you might be when I heard you pray . . . . .

Antonia

Where were you going?

Vesian

I—. (for a moment she is confused as the staring eyes of Antonia turn in her direction)

James

It doesn't matter.

Vesian

If I could trust you. But I can trust you after hearing you pray . . . . I was going to a friend's—to secure some leaves of a German Testament. Why—why do you look at me so? Are you not in sympathy with the Bible?

Coverdale

Do you read German?

Vesian

A little. But since there is no other way to get the Scriptures—. Of course, you have heard of William Tyndale. How easily he might have given England an English Bible. But he was too good—too credulous—and he failed.

Coverdale

Why do you think he failed?

Vesian

Did he not? One night at Paul's Cross they burned thousands of his testaments. How many? Some say that there are only two left in all England. Isn't that failing? That night the Cardinal sat on his throne and watched them lead heretics to their death. They, too, were burned on that autumn night—and many of them were compelled to light the pyre with their own fagots. Has not Tyndale failed?

Coverdale

This German Bible you were seeking tonight—how was that brought to England?

Vesian

It was smuggled from Cologne. Of course, you know that they have been smuggled into the country with flax since the embargo was lifted.

Antonia (still quietly staring in her direction)

And you love the Word of God so much that you will try and read it in a foreign tongue?

Vesian

Someday, we hope, someone will again take up Tyndale's work.

Coverdale

Tyndale is working now—in the tower.

Vesian

No translation will ever come from the tower. Nothing comes from the tower but suffering.

James

But Tyndale's friends, what of them? There is Sir Monmouth—

Vesian

Sir Monmouth will be taken, too. That is, I fear he will be taken. (a moment of silence)

Antonia (quietly but in a sinister voice)

I wish I could see you—. I wish I could see a woman who loved the Word of God so much that she would brave the London fog for it . . . . .

Coverdale (strangely)

Antonia . . . . .

Vesian (uneasily, for the moment)

Oh, I—. Of course, I do not want it only for myself. You see—. Why does she stare at me like that?

Coverdale (quietly)

How can she stare when she is blind?

James

Antonia . . . . . (Antonia turns away)

Vesian (her self-possession returning)

No, I do not want it only for myself. Someone I know—dying—wanting a word of comfort. You are a printer. You should know where there might be a German Bible or a fragment of it.

James

No, I do not know where there might be a German Bible.

Coverdale

Perhaps I could help you, my friend. (their eyes meet. For a time there is silence)

Vesian (uneasily)

I know. We are all in this. We are all in danger, are we not? We know what they have done to those who have had traffic with the Book—how they have cut off their hands and gouged out their eyes. And you—(she looks squarely at Coverdale) I do not know your business, but you, and I, even she—(she indicates Antonia) we are all under suspicion if we profess to be interested in the Scriptures.

Coverdale

Then should not that very fact make us feel a kinship one with the other? Did not the Master say, "When ye have lifted up the Son of Man, then shall ye know that I am He . . . . and, then are ye my disciples indeed?"

Vesian

You know the Scriptures well . . . .

Antonia (half to herself)

"And he shall be like a tree, planted by the rivers of water—".

Vesian (getting up)

Well, I thank you for your kindness.

James

But where would you go?

Vesian (becoming more crafty)

Probably to continue my search and hoping that Heaven will help me be successful.

Coverdale

How would you like God to speak to you in your own tongue—in English?

Vesian

Oh, sir, will we ever see that day?

Antonia

"Blessed are they that are persecuted for righteousness' sake—".

Vesian

Why does she keep on saying those things?

James

Antonia . . . . .

Coverdale (quietly to Vesian)

You are distressed.

Vesian

Do you know where there is a Bible?

Coverdale (after a moment)

Yes. (Antonia gasps audibly. There is a moment of suspense)

Vesian

You are very kind.

James (betraying a certain fear)

Coverdale, if we—

Coverdale (going to the couch)

Yes, I know where there is a Bible.

Antonia (in a whisper)

Blessed Master—

Vesian

Well—

Coverdale (returning with the manuscript)

You see before you, my friend, the Bible in your own language. English—for which the King has scattered blood. It is here, the words of the prophets, the apostles, and the Master.

Vesian

The English Bible—.

James

Why do you say, the English Bible?

Coverdale (as Vesian does not reply)

Now—read.

Vesian

Why should I read?

Antonia (almost sharply)

You have eyes to read—.

## Coverdale

For this reason it has come to you, my friend!

Vesian (nervously; attempting to hide her eagerness)

Let me see the front of it.

Antonia

Beware!

James

Antonia . . . . .

Coverdale (showing Vesian the title page)

There —.

Vesian (reading)

"Translated out of German and Latin into English by Miles Coverdale." (she looks at him) I see! (then) You men are brave.

Antonia (excitedly)

Judas has come!

Vesian

Yes! (her whole attitude changes and she attempts to get possession of the manuscript. Coverdale is too quick for her and keeps it firmly in hand.)

James

Spy!

Antonia

Spy! Spy!

Coverdale (to Vesian)

What you would do, do quickly!

Vesian (bitterly; jeering)

Save yourselves! (she rushes to the door, throws aside the bolt and is gone)

James

Spy!

Antonia

Has she gone? Then you must go — both of you!

James (to Coverdale)

Did you suspect?

Coverdale

Yes. But even for this has the Word been given.

Antonia

Quick — into your mantles. Go instantly. God will protect you.

Coverdale

God will protect us here as well.

James (who has gone for his mantle) You are staying!

Coverdale

We came here to bind the word of God. Let us go on with it.

James

Not I! It must be that all England is watching us. And wherever the Bible goes there, it seems. goes trickery as well.

Coverdale

We cannot turn back.

Antonia

For the sake of the word — take it — and fly. In a moment they will be here.

## Coverdale

And why should we leave you, since we have all been spied upon? Is there not danger for you as well?

James

We must all go — and quickly!

Antonia

There can no danger come to me . . . . For me this little room has always been my world. Into it tonight has come a great light. I ask no more. (she swoons slightly)

James

Antonia!

Antonia

A great light!

Coverdale (he and James proceed to take her to her couch)

And you think we would leave you?

Antonia (her voice is weaker)

You must not concern yourself with me.

James

Quietly now, Antonia, and lie still.

Antonia

If I could have seen her . . . . .

Coverdale

You did see her, Antonia, better than any of us. But what could be done? The Master came not to send peace but a sword, and tonight that sword has come into our hearts, too.

Antonia

Let nothing stand between England and the Word of God.

Coverdale

No.

James

Here. Drink this, Antonia. Then let me get a doctor for you.

Antonia

No. It will pass again. But if I were going — to Him —

James

Oh, Antonia —

Antonia (in a weaker voice)

If this were the hour appointed for me —

Coverdale

Don't try to speak now.

Antonia

Bring me the light.

James

What?

Antonia

His Word.

James (softly to Coverdale)

I'll go for someone. Wait you here. And if anyone comes —

Coverdale

Have no fear.

James (at the door)

And bolt this door. (he goes)

Antonia

His word . . . . For this, too, was His Word given . . . . that when men came to die . . . . when darkness came . . . . they might have light . . . . James?

## Coverdale

James will be back, Antonia.

Antonia

James must not be afraid.

Coverdale

No.

Antonia

But I was afraid. And I was afraid of this hour . . . . before His word came to me . . . . Read. (very softly) "He shall be like a tree planted by the rivers of water —"

Coverdale (reading)

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so; but are like the chaff which the wind driveth away." (there is a knock at the door) Therefore the ungodly shall not stand in the judgment —"

Voice of Corydon (simultaneous with Coverdale's next reading)

Is anyone there? Open, please. Open in the name of the king! I say. are you going to open or shall I —. (a heavy hand is laid on the door and Corydon, finding it unlocked, enters. He is straight, severe, attired as a soldier of the king. He stops instinctively as he sees the dim figures of Coverdale and Antonia and hears the voice of Coverdale complete the Bible reading)

Coverdale

"— nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous; but the way of the ungodly shall perish."

Antonia

Blessed Master, keep and preserve thy Word and thy servant from harm! (Antonia repeats these words as a whispered prayer during the next few speeches)

Corydon (standing motionless)

Miles Coverdale! I arrest you in the name of His Majesty King Henry the Eighth!

Coverdale (quietly)

On what charges, my friend?

Corydon

Heresy!

Coverdale

How do they accuse me of heresy?

Corydon (not moving from his place)

Will you come?

Coverdale

I beg one word. I am under commission of his Excellency Sir Thomas Cromwell. If the king —

Corydon (interrupting sharply)

The king has obligations to others besides Thomas Cromwell. It is forbidden that any man should have or draw any text of Holy Scripture into English without license of the Bishop. Will you bring your Book and come or shall I — (Antonia gets up slowly. Corydon looks at her)

Antonia

And what will be done to him?



*Corydon*

We have a tower in London. And we have fagots.

*Coverdale* (close to *Antonia*)

Ask, rather, what will be done to the Book of God.

*Antonia*

Nothing! I will keep it! I will keep it and no one shall take it from me. (she has taken the book from *Coverdale* and shields it with her remaining strength)

Let them gouge out my dead eyes—let them take my life for my life is already spent. But take this book from me and all England will rise against the king!

*James* (having entered)

*Antonia*! (he comes to her side)

*Antonia*

All England will rise against the—king. (then, softly) No—another must shield the book. You—*James*—and—

(*Coverdale* takes the book from her falling hands and they lay her on the couch)

*Corydon* (sharply, but not moving) Enough of this!

*Antonia* (scarcely audible)

"Our Father who art in heaven—". (she continues the prayer through the next speeches. *James* is at her side)

*Coverdale* (to *Corydon*)

What will you do?

*Corydon* (advancing)

Remember Huss and Tyndale! (a moment of silent suspense) You are not afraid?

*Coverdale*

No, my friend. God has watched over me until this hour and I have no doubt he will guard me now.

*Corydon*

A daring creature, eh?

*Coverdale*

No. A servant.

*Corydon*

But not of the king.

*Coverdale*

Of a King, yes!

*Corydon*

And you printer, if you value your eyes and your tongue—come along!

*Coverdale*

We value nothing henceforth save to do the will of God.

*Corydon*

Once more—give me that book!

*Coverdale*

Come, take it. (*Corydon* advances a few steps threateningly)

*James*

Give it to him!

*Coverdale* (sharply)

Never!

*Corydon*

With one thrust of this sword I can send both you and your blasphemous Book into perdition.

*Coverdale*

My Master vanquished perdition. Think you His word can then perish therein?

*James*

Let me speak! (to *Coverdale*) Don't you know that what he says is true? So strong is Henry's arm that even the church has learned to bow to it. Now, why should we—we who are in possession of the most hated and most loved of treasures—why should we sacrifice ourselves and it upon these strange altars? Are we not men? Then let us reason together. Is there no alternative? (to *Corydon*) What do you wish but to please your king?

*Corydon*

What is this talk of strange altars?

*James* (to *Coverdale*)

And what do you wish but to please your Heavenly King by making His word known to our countrymen?

*Coverdale*

I wish nothing save that—neither life nor renown.

*Corydon* (to *James*)

You are a shrewd philosopher.

*James* (to *Corydon*)

If, then, to please your king you could bring him this Book—not for him to destroy—but for him to disseminate among his subjects—

*Coverdale*

What are you saying?

*James*

While I was away just now I overheard that the King was willing to answer the request of the convocation. He is to have said, "If the Bible, as Tyndale predicted, is to be born in exile, I will nourish it on English soil." Do you not see? Here it is—complete—to receive his commendation!

*Corydon*

I will be blunt. Let that honor be mine and I will shield you both and see that the Book reaches King Henry's hands.

*Coverdale*

The Word of God needs no commendation from an earthly king!

*Corydon*

Stubborn fellow! You forget there are guards and soldiers even now within call. Guards and soldiers who would rather have the request of the Bishop's fulfilled than the whims of the Emperor.

*James*

*Coverdale*, don't you see? Perhaps this, too, is the hand of God!

*Antonia*

Anything—that light may come!

*James*

Yes, *Antonia*!

*Coverdale* (quietly)

Anything—that light may come?

*Corydon*

Can it be agreed?

*Coverdale*

And why do you think this Book should so quickly find favor in the eyes of the king?

*Corydon*

Print on the book these words, "To the Most Noble and Gracious King Henry the Eighth this Book is dedicated by his humble subject, Miles Coverdale!"

*James*

That is the way, surely! I will print it at once and bind it together.

*Corydon* (significantly)

I know the Emperor . . . .

*Antonia*

That light may come . . . .

*Coverdale*

Yes, *Antonia*. (he turns the manuscript over in his hands) Here is the light of the world—made brighter by the blood of those who loved it best. Born in exile—yes, that is what Tyndale said of it. And I ask only that it bring the exiled back to God.

*James*

Surely there is need for diplomacy here if we would gain our ends.

*Coverdale*

I will make a confession unto you. I was loath to meddle with this work of translating although I realized my own insufficiency therein and recognized that I was lacking in tongues. Notwithstanding, when I considered how great pity it was that we should want it so long and the desire of many others to translate it—others even less able than I—I made bold to undertake the work from necessity. But to say the truth before God, it was neither my labor nor desire to have this work put into my hands.

*James*

God bless you, *Coverdale*!

*Corydon*

We care not what power drove you to the writing of it. Come, then, in order for the Emperor! Where is your printery?

*James*

This way. (he indicates a door at left) But—(with regard for *Antonia*)

*Coverdale*

Go. I will stay here with her.

*James*

It will be only a moment, *Antonia*.

*Antonia*

Yes, *James*.

*Corydon* (to *Coverdale*)

Will you give it me?

*Coverdale* (handing him the manuscript)

I do not give it you. It is placed into your hands by the spirit of Wyclif, and Huss, and Luther. Take it and God grant you hold your word.

*James*

This way, sir. (he and *Corydon* exit)

*Coverdale* (quietly after they have gone)

Even here—diplomacy?

*Antonia*

What is it you say?

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Coverdale (coming to her)  
Antonia— that Book— if it is not in the hearts of men it will avail nothing.

Antonia

But being there even death will be robbed of its terror.

Coverdale (absorbed)

To the Most Noble and Gracious Prince King Henry the Eighth— Antonia, sometimes I fear . . . . And someday England may ask how much of Tyndale's courage was mine.

Antonia

No, my friend, someday England will say that only in this manner could it have gotten its Bible freely into the hands of its subjects.

Coverdale

Then you don't think His word will suffer for what I have done this night—in dedicating this Book to a tyrant king?

Antonia

God has many ways and many men to work His will. This night an English Bible has found its place in English hearts.

Coverdale

I pray you may be right, Antonia. (he kneels beside the couch)

Antonia (placing a hand upon his head)

And may He bless his humble subject— Miles Coverdale.

The End

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#### THE CHURCH AS A LIGHT

I am told that in the spire of St. Phillip's church, in the picturesque city of Charleston, there is a great light. It serves as a harbor light for the city. The channel here is an eddy channel, deep but narrow, and every vessel that enters this harbor must steer by the light in St. Phillip's spire.

Surely the church of the living God should be a light to illuminate the way to a better world. From her should come the radiance that will dispel the darkness of ignorance, superstition, poverty, hatred, fear and sin in all its phases.

United by love and inspired by a social vision God's ideal church will have a third characteristic. *She shall possess a deep sense of individual worth.*

W. Harry Freda in *Contemporary Religious Thinking*; Falcon Press.

One of the most injurious effects of pride is to cut off its miserable victim from the vast help and service which rebuke and criticism can render to the humble. One of the sweetest results of a genuine humility is that it brings us to the feet of all wise teachers; it multiplies lessons for us in all the objects which surround us; it enables us to learn even from those who seem to be too captious to teach, or too malevolent to be even wise. The humble mind has all the wisdom of the ages as its possession, and all the folly of fools as an invaluable warning.—R. F. Horton.



# Our Book of Golden Memories

## *A Memorial Plan Which Records Lives of the Past*

**T**HE Church has been partial in its dedication of memorials. Those of wealth have been remembered by windows, chancels and organs. But there have been a multitude of faithful, hardworking members who pass from this life with the inscription "deceased" written across their names in the church roll and no other memorial. The Book of Golden Memories plans to correct that. It builds a memorial in which all can be remembered. It provides the church with an essential record and at the same time it builds a memorial fund.

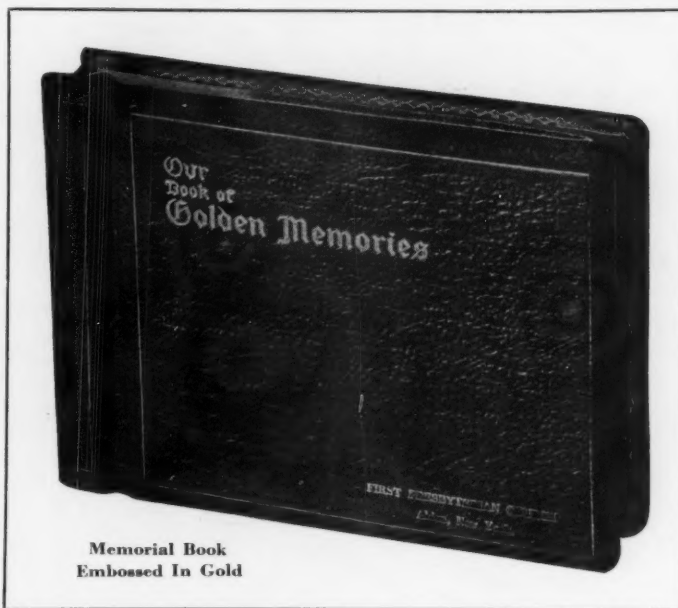
In brief, it consists of a beautiful steerhide-bound book, imprinted with the name of your church in genuine gold leaf. Within the covers each page is dedicated to some member who has passed on. Memorial contributions are accepted from the family as the pages are dedicated. As members die their names may be added. The result is a beautiful memorial which can be opened, with appropriate service, on All Saints or Memorial Day once each year.

The service we offer is complete. It consists of the following:

1. *Steerhide binder.* It is an adjustable loose leaf binder, imprinted with the name of your church. Additional post units are supplied to provide for additional names. This binder, imprinted, sells separately, \$13.00.

2. *The Memorial Sheet or Page.* Each name placed in the

Book of Golden Memories has a full page. The page is made from heavy rag paper and has a gold edge. The pictorial design is suitable. On the page will be placed the name of the person to be memorialized, his birth date and death date. In a panel in



Memorial Book  
Embossed In Gold

the center of the page there is a place for a brief inscription of his life and contribution to the church. These sheets sell for \$5.00 per 100.

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ing a contribution to the memorial fund. These cards sell separately at \$1.00 per 100.

5. *Book of Golden Memories Envelopes.* There are two sizes of these. One is to carry the letter which goes out to your members. The other is smaller. It is enclosed with the letter and card and brings back the name and contribution to the church. The price of the envelopes is 75c per 100.

*Combinations.* Most churches which use the plan purchase the entire service. So the material has been grouped in money saving combinations. For instance a 100 unit which consists of binder, 100 memorial sheets, 100 letterheads, 100 memorial cards, 100 of each of the envelopes, would cost \$19.00; a 200 unit is \$27.50; a 300 unit \$36.50, etc. Churches purchasing may take advantage of a sixty day contract so that they may pay for the material from the proceeds of the program.

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